

# THE DEFENDER

*Magazine*

September 1953

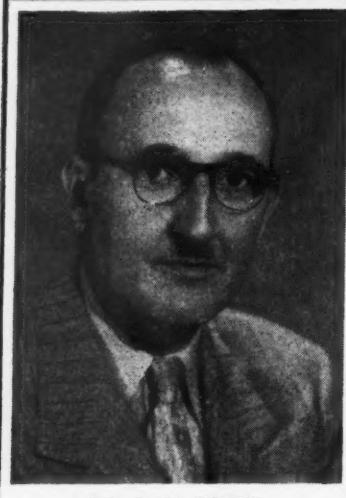
Volume 28

Number 5



*Old Faithful ... Yellowstone Park*

GERALD B. WINROD \* EDITOR



DR. E. H. OWEN

**M**INERAL WELLS, TEXAS, long noted for its health-giving baths in mystery springs called by Indians of an early day "Crazy Water" . . . has also become noted during the last few years as a center for the cure of diseases heretofore regarded as incurable, by use of latest scientific discoveries in the field of medicine.

This development results from the fact that Dr. E. H. Owen, a user of the Lincoln Bacteriophage and other therapies, has established a Sanitarium and Hospital three miles west of the city — to which sufferers are coming from great distances to find relief from pain and suffering.

The institution is operated along definite religious lines, with emphasis on the thought that people should seek health to better glorify God in their bodies. Dr. Owen and members of the hospital staff leave an impression with the patients that they are engaged in a spiritual and humanitarian *ministry*, rather than a mere profession.

There is a Chapel on the premises for worship services. The name of the institution is THE OAK LANE SANITARIUM AND HOSPITAL . . . and its quiet, restful atmosphere is conducive to best physical, mental and spiritual progress.

Patients are shown every kindness and consideration to make their stay pleasant and profitable. A fully equipped recreational yard has been built for their enjoyment.

#### MAJORS ON DIET

The hospital stands on a five acre piece of land, all of which is under cultivation except where the buildings, and ponds used for the water system, are located.

# ASTOUNDING CURES AT MINERAL WELLS

Dr. Owen believes that hospitals should be removed from big cities and congested areas where smoke, noise, grime, car fumes and other deterrents serve as handicaps in the fight for health.

He wanted a place to sink his own wells for producing water free from chlorine, and aluminum hydroxide as used generally in city water systems. He also wanted his patients to have plenty of good pure air and sunshine.

But he and his associates were even more concerned to have land on which to raise vegetables for their tables according to modern methods of organic gardening . . . without the use of commercial fertilizers and sprays which they feel are undermining the health of the American people.

Dr. Owen says: "It is foolish to try to rid the body of toxins as the basis of disease, and at the same time put more poisons into the system by the wrong choice of food. The nutritional factor is prominent as a cause for human ailments. We strive not only to satisfy the appetites of our patients, but to supply them with food scientifically processed to assure right vitamin, mineral and enzyme content."

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The United States has more doctors, medical schools and hospitals than any country in the world. It boasts great scientific advances in the field of medicine. But despite these facts, everybody is sick.

Dr. Joe Nichols, in his Concept of Totality, says: "Last year we had more cancer than ever before. We had more heart disease. It is the leading cause of death, killing young people before the age of forty. We had more high blood pressure, more stomach ulcers, more rheumatism, more diabetes, and more mental disease. Fifty per cent of the hospital beds in America are filled with mental patients. We had more polio last year than ever before. Perhaps we are not so smart after all . . .

"The first great fundamental reason why all of us are sick, from the standpoint of nutrition, is because the land is worn out. The farmers of America violated one of God's natural laws — Nature's Law of Return.

"This law states that if you take away from me then you must return something to me. We cut down trees, plowed up the land, planted cotton one year and corn the next, and even burned the stalks. We constantly took out and never put anything back.

"As a result all the land became poor. And poor land grows poor food. That makes poor people, who are sick. Poor land grows food that is poor in vitamins, poor in minerals, poor in enzymes and produces proteins of poor quality. All this means sick people.

"The most common disease in America today is hypoproteinosis, that is, not enough protein, or protein of poor quality. This is of tremendous significance. The vitamins, the enzymes, and the antibodies that give us resistance to disease are all protein substances."

#### GROWING FOOD AT OAK LANE

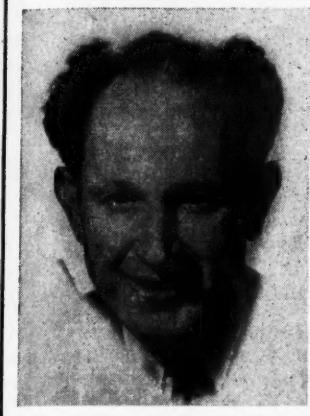
Dr. Owen's hospital has its own water system. A well drilled on the north edge of the property, struck an artesian vein at 270 feet which rose to 60 feet through solid rock. Pipe was put down 125 feet to case off all surface water.

The flow comes from the same level as in the town of Mineral Wells, three miles away, where the Crazy mineral water is found. By this means the hospital is supplied with water of purest content for cooking and drinking purposes.

A small artificial lake, 18 feet deep, was dug on the western end of the acreage, crossed by a rock dam, to accom-

—Turn To Page 18.

# DEFENDER MAGAZINE



## THE COMMENTATORS' STORY

Upton Close

*The Defender presents below the complete text of a recent human interest broadcast by Upton Close — the first in a series of seven, historically important because their delivery resulted in a flagrant violation of the speaker's right of free speech.*

I CAN TELL YOU quite a story about radio comment and commenters. I don't know who put that extra 'ta' in commentate. One who comments is a commenter.

I once offered a prize of a war bond over the networks to any one who could explain why radio commenters are called commen-ta-tors. No one claimed the reward.

In 1922 I returned to the United States after seven years spent in China and Japan. I found Americans playing with new gadgets called "crystal sets" or radios. I was elected a member of the Explorers Club in New York because of the investigation I had made of an earthquake in northwest China, between Tibet and Mongolia.

The natives out there said: "The mountains walked," because great land slides came down out of the hills and covered the valleys and cities, daming streams and sometimes picking up whole lengths of the 2,000 year old Northwest Highway — shade trees and all — and moving them to positions miles away.

My eyewitness report and photographs made with a little Brownie Kodak appeared in the *National Geographic Magazine* for May 1922, and was republished in just about every language that has papers.

### "AIR" TALK BEGAN WITH EXPLORERS

In those days the Explorers Club of New York consisted of real explorers. I was elected its youngest member. The

### Explanation

For an explanation how and why the accompanying radio message by Upton Close happens to appear in this Defender, turn to page 22 and read the review of his new book "THE COMMENTATORS' STORY." Both the script of this talk, and the new book, find the famous Commentator at his literary best — reflecting the skill of expression and ability to put words together, for which he is justly famous.

great Polar explorer Nansen was President. Peary, discoverer of the North Pole had been president before him. Some of the younger members then were Dick Byrd, who later went to the South Pole, Roy Chapman Andrews, who discovered the dinosaur's eggs, and Kermit Roosevelt who later brought the first pandas to America.

Among older members were Doc Cherry, who explored the upper Amazon and the River of Doubt with Teddy Roosevelt, and Isaiah Bowman, the noted geographer who turned college president — of Johns Hopkins — and, I'm afraid, pretty much of a New Dealer. All we explorers lectured before any group that could pay a fee — from geographical societies to women's clubs — in order to keep alive and prepare new expeditions.

Back in the Twenties, the crystal set days, radio makers thought no one would listen to just ordinary voices over their gadgets, so they were on the lookout for trick voices.

In that year 1922 a man from one of those new radio stations came to the Explorers Club looking for speakers. His equipment was on top of the old Waldorf-Astoria, that stood where the Empire State Building now stands — the original WJZ, mother station of the NBC networks. He couldn't pay anything because radio did not yet have what we now call program sponsors.

### WHAT WERE PAID TALKERS TO DO?

There was quite a ruction among lecturers and their managers. Some said: "We must refuse to talk over radio. If people hear us over the air free they will no longer pay to hear us in lecture halls. We will be cutting our own throats." Among those who refused to boycott the new gadget was Lowell Thomas, who was then lecturing about Lawrence of Arabia and later covered the first round-world flight by our men in uniform.

Lowell's hunch paid off well indeed! He has made more money out of what

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is called "radio commentating" than any one else. Some years back he told me he was starting on his second million. His interest in new gadgets continues. I believe Lowell is in on the new Third Dimensional movies.

But my first paid radio work was done on old WJZ. A travel bureau put up \$75, and I talked about travels in Asia, followed by Louise Homer singing "Home Sweet Home." Such was an early program manager's idea of a balanced program. Probably it was better balanced than much programming since! Perhaps a little more "Home Sweet Home" and less "Save-the-World" ballyhoo would be good for radio today.

The first news man to get real money for what we now call newscasting, or commentating, or analyzing, was Floyd Gibbons. Floyd was a famous news hound, and he could talk faster than anyone else I've ever heard except Gifford Pinchot. That was supposed to make people listen!

Floyd would rush about the world, a black patch over one eye he'd lost covering the War against the Kaiser, and grabbing off news beats and interviews no other newsmen could get. Sometimes (when he had had quite a lot of his

favorite refreshment) he would talk even faster than his allowed 220 words a minute—until it got to be too fast for the human ear to follow.

One Sunday when Floyd was bored, he staged an eyewitness report of another Great Chicago Fire. It was great listening and got people stirred up something like at Orson Welles' "Invasion from Mars" 15 years later. But it turned out that Floyd wasn't at the fire, save in his vivid imagination, and although he showed later on-the-spot broadcasters "how to do it" relations became a bit strained with his advertising agency.

Floyd never could see why radio objected if he disappeared for a day or several days to rest or hunt a new story just as he had always done as a newspaper man. So the agency quietly trained Lowell Thomas in what it considered to be ideal voice tempo.

They made Lowell a stand-in and later he had the contract. That's how Lowell got his big break. With the aid of clever and loyal writers and by treading on no toes he has kept it ever since. Everybody likes Lowell, because he never crusaded or became what was later called "controversial."

The president of the largest independent steel company — Charles Schwab — died a bankrupt and lived on borrowed money for five years before death.

The head of the National City Bank — Nicholas Parnissai — died insane.

The president of the greatest utility company — Samuel Insull — died a fugitive from justice, and penniless in a foreign land.

The president of the largest gas company — Howard Hopson — is now insane.

The greatest wheat speculator — Arthur Cutten — died abroad, insolvent.

The president of the New York Stock Exchange — Richard Whitney — was recently released from Sing Sing Penitentiary.

The member of the President's Cabinet — Albert Fall — was pardoned from prison so he could die at home.

The greatest "bear" of Wall Street — Jesse Livermore — died a suicide.

The president of the Bank of International Settlements — Leon Fraser — died a suicide.

All of these men learned well the art of making money, but not one of them learned how to live. Surely, in these perilous times, it is food for thought.

—Russell E. Parsons.

## FLOYD GIBBONS' VISION AND WARNING

But before we leave Floyd Gibbons, let me ask how many of you remember his last big piece of writing, called "The Red Napoleon," published by Editor Fulton Oursler in Macfadden's *Liberty Magazine*? It was a prediction in fiction form of what has come to pass—that the Red Empire would spread from Russia across China. Floyd foresaw the Western and White World saved from destruction only by the narrowest squeak!

You know the intellectuals? They're nice people with college degrees who are always wrong. They thought that Floyd was just too sensational to be endured. "Why," they said, "China's our friend, and she can't fight anyway."

Now we know that Floyd Gibbons was *not* sensational enough! He was not sensational enough to include Alger Hiss and atomic spies, and an American President followed by a Secretary of State and Chief of Staff giving our ally China into the power of the Red Dictator, and a Secretary of Treasury and his Assistant ordering United States secrets and supplies and plates for printing currency flown in army planes in war-time to the Red Dictator.

The intellectuals said Floyd Gibbons let his imagination run away with him, but he just didn't have enough imagination to see several thousand of our college professors, preachers, and radio commentators who were to follow him and the pundits of the publishing world — all calling themselves "intellectual liberals," defending this help to the Red Dictator — this undercutting of the civilized western World and opposing with smears and lies put in their mouths by Communist phrasemongers, *every* effort to uncover and root out treachery, which is probably worse today than it was at the time of Yalta.

No, Floyd Gibbons wasn't lurid enough, we now know! His "Yellow Journalism" was pale compared to the reality you and I have lived to see.

Floyd lived in the not-so-long-ago when American lives were sacred in China and Uncle Sam would strike quickly when anyone injured his children. Floyd lived when three thousand Protestant and thousands of Roman Catholic missionaries in China were

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protected by treaties recognizing their right to teach — and the treaties were backed by gunboats. But today there are nine Protestant missionaries left in China and seven of those are in prison, and Catholics have been decimated, and all foreign owned property has been confiscated.

Floyd Gibbons covered wars when enemies returned prisoners by the thousands as routine, because in those days we fought to win. Today we are grateful and make a great hullabaloo over 130 broken boys returned, bringing the news which we knew all along: that ten thousand or more have been murdered or killed by slow torture.

Floyd would wonder how Americans have become such cowards that we have to pretend to ourselves. But of course Floyd Gibbons lived and talked in the days before the United States had won so many world wars, and become so great! Floyd lived in the days before his Country became a giant zombie with its brains poisoned and hypnotized by phony intellectuals, assigned to do the work and pay the bills and take the insults of every forward and backward race on the earth. So much for Floyd Gibbons.

#### BOAKE CARTER, RADIO'S FIRST MARTYR

Boake Carter was the other pioneer of commentary with an unusual voice. He was distinguished by his growly British accent. Boake was born in Baku, Russia, after which he was named, of a British consul father and an Irish rebel mother.

He was taken by her to school in Switzerland whence he entered the primitive British Air Force in World War One. When the war was over Boake was as much a rebel against his stuffed shirt father and the British Empire as had been his Irish mother, and he came to the United States looking for work. He landed on the *Philadelphia Record* as a cub reporter.

The Philadelphia Battery Company — just going into radio, now the famous Philco, put crystal sets in stations along the Baltimore & Ohio line, and sent out flashes for station masters to correct their watches by. They wanted someone to voice a spot of news with each time flash, and the *Record*, half as a joke, sent growly, courageous Boake.

Boake Carter grew as Philco grew, each building up the other. For years, Boake was as regular fare in American homes as the dinner he came with. In the days before written scripts and radio news editors — a polite word for

censors — Boake speaking from a few scribbled notes or out of inspiration or indignation of the moment, used fact, ridicule, and opinion to crusade for and against. His influence was always thrown to the support of true Americanism.

Almost single-handed he got the U.S. Air Force free from FDR's petulant order to carry the mails. Soon he was fighting the New Deal tooth and nail, and its bosses and pets were fighting him in the ways in which they were ex-

#### BOAKE'S RENDEZVOUS WITH DEATH

To back Boake against White House and Revenue Department opposition, became too big a burden for Philco. Boake thought going over to General Foods would give him freedom. I remember my doubts about the high hopes he expressed to me. General Foods meant Mrs. Post-Davies, and her husband, the Ambassador to Moscow, and her hopes of the post in Paris.

Before long, despite his great following, Boake was fighting the battle for clutch-holds on his own profession which all of us who dared be "controversial" had to learn.

Boake Carter had domestic and personal and financial troubles; he became eccentric and a faddist. But he fought socialism and totalitarianism with all his strength.

His last crusade was against what he considered the most shamefully un-American thing ever proposed in this Country: the election of a man to the office of President for the fourth time — a dying, Hiss-controlled man selling the freedom of hundreds of millions of souls in a vain effort to please Stalin!

The day after the fourth term election he was taken with severe pain while in the broadcasting studio in Hollywood, went to a recommended clinic, received an injection, and in two minutes was dead. The doctor, a fellow-member of mine in the Authors Club of Hollywood, but who never doctored me, was soon sent to Bikini as an observer of our atom explosion — recommended, I believe, by Mrs. Eleanor Roosevelt.

The coroner who authorized his cremation without autopsy bore the name Marx. He was later involved in the expose of the Communist Party for plans to overthrow the government by violence.

(The book review on page 22 of this *Defender* explains how the foregoing script of the first of seven talks over a Florida station, was destined to make important radio history.)



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## UNDER THE FIG TREE

### *Sermon of the Month*

DR. J. H. JOWETT

*"When thou wast under the fig tree I saw thee." John 1:48.*

WHEN THOU wast under the fig tree I saw thee." But was there any special significance in this? There must have been something of very deep significance, for it inspired Nathanael to an outburst of joyful faith, "Thou art the Son of God."

Perhaps there was something in the tone in which the words were spoken; for revelations are not always contained in the literal words; they are often found in the way in which they are spoken.

There was surely something in the tone of the Master which called forth the exuberant response of Nathanael's heart. But there was more than this. "Under the fig tree," was a phrase which recalled a deep and personal experience.

Nathanael had been in the habit of retiring in the shade of the fig tree, away from the crowd, and away from his labor, depressed by feelings of saddened loneliness and alienation. His was a chaste and sensitive soul, and there was much in his day to fill his delicate spirit with despondency and pain. So he was often found apart under the fig tree.

The neighbors thought him moody; in reality he was thoughtful. He was described as dreamy; in reality he was prayerful. Sometimes he was esteemed a little proud; in reality he bore the burden of oppressive sadness. He used to retire into the quiet garden, lock the gate, and under the fig tree, with no one near, pour out his soul before God.

Can we exercise a prudent imagination, and attempt to realize Nathanael's state? I think he was probably burdened in worship. He felt his spirit fettered by the multitudinous rules and regulations which had gathered round about the acts and offices of worship. He sought to be punctilious in their observ-

ance, but he labored under the heavy load.

A certain amount of harness is helpful to a beast; it directs and concentrates his strength at the needful points, and makes the yoke tolerable and easy. But it is possible so to multiply the harness that it adds to the burden rather than reduces it. And rules and regulations can be helpful to the movements of the spirit, but if they are multiplied they increase in strain.

In Nathanael's day the rules and regulations had increased in Jewish worship until every natural movement was harassed and irritated, and life became a galling bondage. Nathanael hungered for free intimacy, for the emancipation of a friendly walk with God.

And then I think he was weary in service. The attempts to do good seemed so fruitless in their issues. The streets of town and village rang with the hypocrisy and vice, and his own little efforts appeared to have no more purifying influence than the dropping of white snowflakes into an open sewer.

And then, too, I think he was faint in waiting. The promised deliverer was long in coming. He looked out with aching, weary eyes, but the emancipator did not appear. And his spirit grew faint and desponding.

There is nothing so exhausting as mere waiting. Work does not tire a man so much as the looking for work. The hour of labor speeds like a weaver's shuttle; the hour of waiting drags like a cumbersome load.

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How long the minutes seem when we are waiting for the doctor! The loved one is passing into deeper need, and we listen for the hand upon the latch. Every moment seems an age. And there were many in the time of Nathanael who were "waiting for the doctor;" the general life was sick and diseased, and the great Physician had not yet come! And Nathanael was one of the waiters, and in the long waiting he had grown faint.

Is it any wonder, then, that this man, burdened in worship, weary in service, and faint in waiting, should often be found apart in the retirement of some secluded garden, under a fig tree, with downcast and despondent spirit, looking wistfully toward heaven and God? "When thou wast under the fig tree I saw thee."

"I saw thee." And how much the seeing means! The phrase has infinitely more significance than that of bare recognition. It is not only that Nathanael was noticed; it means that he was understood.

Our Lord's sight is insight. The majority of us see, but only a few perceive. "See ye, indeed, but perceive not." We see a sign, but we cannot give it an interpretation. We see a wrinkle, a gray hair, a tear, a smile, a look of care, a bent back, but we do not perceive their spiritual significance. Our Master not only sees; He "insees."

When He looked at Nathanael He understood him. He interpreted his thoughts and fears. He saw him through and through. "He knew what was in man." But the Master's seeing implies more than this. It is not only that sight was insight; His perceptions were compassions. He was "touched" with the feelings of men's infirmities. He did not bring to bear upon men the mere dry light of understanding; the light was warm and genial, and sunny with the grace of sympathy. The apostolic word is very beautiful. He was "touched."

But the sight means even more than this. The understanding and the sympathy were joined to the ministry of co-operation. The Master not only feels, He works; He not only sympathizes, He serves. When He saw Nathanael under the fig tree, His understanding, His sympathy, His power, all combined in a ministry of benevolent and beneficent love.

Here, then, is the evangel. Our Lord sees us when we are under the gloom of the fig tree, when in sadness and weariness we are turning tired eyes at the expectancy of help. "Before that Philip called thee," before he came out into

the open, when he was half hidden, when his soul life was secret and unconfessed, when in grave despondency he was turning his weary eyes toward heaven — "I saw thee."

He sees and knows us then. He sees us in the gropings in the gloom. That is the glory of our Redeemer. Anybody can see an electric light, but to feel the current, when there is not enough to make a light, requires a more refined discernment. We all become aware of the electrical power when there is enough to ring a bell; but when the power which is stored in the wires is feeble and faint, it requires something as sensitive as the palate to detect it.

Our Master discerns the feeble stirrings of spiritual life. When there is not enough to illumine the soul, or to make its powers ring out the truth, He detects the faint beginnings which to other people are unknown.

The woman of Samaria comes to Him. She was only a common woman of the city. Far from being a light, she was like a burned out fire. But I think that in her desolate soul there were often faint and uncertain movements.

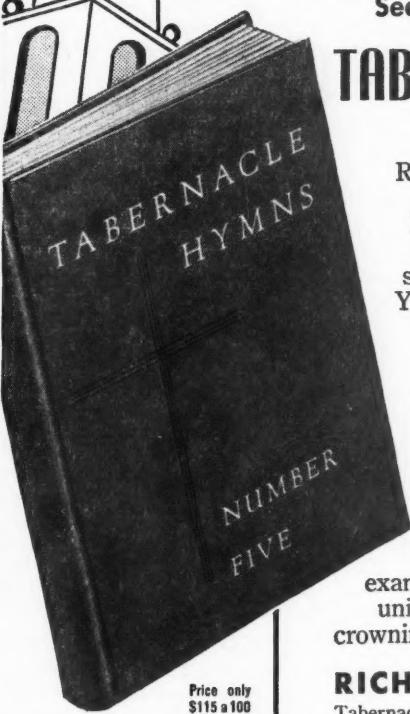
She had long seasons of despondency, with little flickerings of aspiration after a better life. I think she often went apart, and in deep dejection of spirit sighed out her woe. We are not told that our Master spoke to her of these seasons, and yet I cannot but think He did. He would mention one place and another place, and one thing and another thing, which would recall to her the experiences of these darker seasons.

"When thou wast under the fig tree I saw thee." One after another the deepest things in her life were recalled to her, until at length she turned away to her friends, saying, "Come, see a man who told me all the things that ever I did."

And was it not so with Zacchaeus? Can we think that when Jesus looked up at Zacchaeus and bade him come and offer hospitality, it was the first time He had seen him?

Nay, I think he had often passed him in the streets. He had seen the shadow over his face. There was unrest and trouble in his eyes. He looked like a man who was often awake at nights. For Zacchaeus often went home with a full purse and a very empty and impoverished heart. He was often "under the fig tree," in gloom and despondency, casting fitful glances at the better life.

And so when the Master called to him, there was something in the very tone which revealed that he was understood. We are not told what they talked



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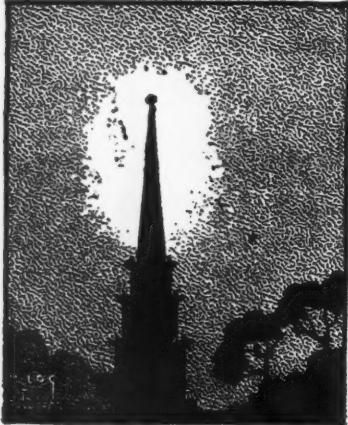
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about on their way to the publican's house, but I think I can hear the Master saying to His newly found disciple, "When thou wast under the fig tree I saw thee."

I say this is the way of the Master. He sees us in the faint beginnings and gropings of the spiritual life. "When he was yet a long way off his father saw him!" That is characteristic of the Divine eyes. He sees us in the long distance!" The first faint impulses are rec-

ognized; the first turning is known. When we are under the fig tree He sees us!

This, surely, is a word full of heartening and inspiration. We are never alone. Our Saviour understands us, sympathizes with us, cooperates with us. He is with us under the fig tree! And see how rich and wealthy is the promise. "Hereafter ye shall see heaven opened and the angels of God ascending and descending on the Son of man."



**THE WORD OF GOD** does not teach that Jesus can be received on the installment plan, with fingers crossed and inner reservations. To be sure, as one grows in grace, he enters new areas of consecration, but one cannot at the outset willingly take Christ as Saviour and willfully deny Him as Lord at the same time.

We are saved by simple faith in Jesus, but it is a faith that takes Him for all one knows Him to be at the time. "Believe on the Lord Jesus Christ" is the divine instruction, and it presents Him in His entirety as Lord and Saviour and Messiah; He is not partitioned into "Saviour now . . . Lord later."

Here is the key to the sad state of many a Christian and many a church today. There has been a cheap, easy profession of Christ as Saviour, but no real confession of Christ as Lord.

Men go on loving the things they always loved; they do not abhor that which is evil; they live their own lives; Jesus has no say in the matter. So we have thousands of "believers" who have never become "disciples." No wonder they never become "witnesses."

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How glorious and fitting is the issue! Nathanael is to see heaven opened!

The man who has been in the gloom of the fig tree, with fitful and uncertain glimpses through the broken clouds, is to attain to firm, clear, and permanent vision. And the man who is so frequently timid, and wonders at the controlling power of life and the world, is to have his confidence steadied and stayed, and is to be made sure of the sovereignty of Christ.

## BOTH SAVIOUR AND LORD

Rev. Vance Havner

Strictly speaking, the Great Commission sends us forth not merely to make believers, but disciples, and to be disciples there must be submission to Christ the Lord.

The Lordship of Christ was the initial confession of the Church. The early Christians had to mean business when they said, "Jesus is Lord." Both the cult of Caesar and the cult of Christ used the term. It was "Lord Nero" or "Lord Jesus," the battle cries of the spirit of error and the spirit of truth.

Polycarp paid with his life, because he refused to call Caesar "Lord" but said instead "Lord Jesus." A. T. Robertson says no Jew would confess Jesus as Lord who had not really trusted Christ, for *Kurios* (Lord) in the Septuagint is used of God Himself. And no Gentile would do it who had not ceased worshiping the emperor as *Kurios*. It was Caesar or Christ, but never Caesar and Christ. No early Christian ever thought of taking Christ as Saviour with the option of taking Him as Lord later.

#### TOO MANY BAPTIZED PAGANS

The Lordship of Christ is the authentic confession of the Christian in any

day or generation. Every Bible student knows that the correct reading of Romans 10:9 is, "If thou shalt confess with thy mouth *Jesus as Lord*, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved." All this has been obscured because we have created an artificial distinction between taking Christ as Saviour and obeying Him as Lord.

*Nero is dead, but there is still a cult of Caesar. In this day of cheap discipleship with churches filled by baptized pagans, we need to be startled into taking seriously what we are content to sing about, the absolute Lordship of Jesus Christ.*

It is still a choice between the Caesar of this age and the Christ of eternity. Plenty of church members are trying to lead a double life like those who "feared the Lord and served their own gods," but a man can have only one Lord at a time. It is easy to draw nigh to Him with our mouths and honor Him with our lips, while our hearts are far from Him.

He said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Again He asked, "Why call ye me Lord, Lord, and do not the things that I say?"

Only the Holy Spirit can make real the Lordship of Jesus Christ (I Corinth-

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ians 12:3). True confession of Jesus as Lord is the authentic mark of the Christian, for it is the work of the Holy Spirit. The natural man will never do it, for the flesh resents the will of God and the old Adam hates the rule of Christ.

### THE RIGHT ATTITUDE TOWARD CHRIST

We have tried to develop a new brand of gospel to suit people who are willing to profess Christ as Saviour but unwilling to confess Him as Lord. What strange variety of Christian is that? The New Testament knows no such false distinctions. Men received the Lord Jesus Christ for all that He was at once. They may not have understood it all, and they may not have obeyed Him perfectly, but they realized that they had a new Master.

The unbelieving Jews called Jesus "anathema" and Paul as a persecutor of the Church may have tried to make Christians say "anathema Jesus" (Acts 26:11). But when he met Jesus on the Damascus road, he came immediately to the Lordship of Christ: "Who art Thou, *Lord*?" "Lord, what wilt thou have me to do?" There was instant submission.

Note that "Lord" comes last in the first question and first in the second question. After we meet Jesus the Lord, He should always come first. There are too many religious Sauls who need to become regenerated Pauls. When they do, it will turn on the supreme issue, Jesus is Lord.

John Wesley tells in his Journal how, a few mornings after Aldersgate, he awoke with "Jesus Master" in his heart and in his mouth. He had experienced a genuine work of the Holy Spirit, and Jesus was Lord not only on his lips, but in his life. From conversion on, Paul was a bondslave of Jesus Christ; but it was not fetters, it was freedom. Where the Spirit of the Lord is there is liberty. Through the door of submission to Jesus, we enter the pasture of glorious freedom. If the Son makes us free, we are free indeed.

### REVIVAL DEFINED

We hear much about revival these days, but the heart of revival is the Lordship of Christ. A mere emotional upheaval, a spurt of religious excitement is not revival. When Christians become convicted of rebellion against the rule of Christ in their lives, confess their sins, renounce self, take up the cross and let Jesus have the first word and the last in everything, that is revival by whatever name you call it.

A lot of so-called revivals in our churches stop far short of that. More people make profession of faith, some walk aisles in a vague dedication, some join a church; but a clean break with the world, the flesh and the devil and utter submission to Jesus as Lord—call for that, and the pickings will be slim.

Here is the touchstone of our faith and the test of it: Is Jesus Christ the Lord of your life? Is He having His way, or are you having your way, even on one point? We have majored on the promises and minored on the commandments, but Jesus was stern in the demands of discipleship.

The whole New Testament offers us a cross now and a crown later. We would have the crown now and the cross never. We are excursionists on a picnic, not soldiers of the cross and followers of the Lamb. Letting the dead bury the dead, counting the cost, enduring hardness, bearing His reproach—what do we know about these?

### FUTURE UNIVERSAL ACCLAIM

Not only is the Lordship of Christ the initial confession of the Church and the authentic confession of the Christian, it is the ultimate confession of creation. "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus is Lord, to the glory of God the Father" (Philippians 2:10,11).

Every tongue will one day make it unanimous that Jesus is Lord. It will be too late for the salvation of most of them, but our Lord will receive universal homage. Every preacher of the Lordship of Christ knows that one day everybody will agree with him. He can afford to wait for that vindication, but no unbeliever can afford to wait.

The issue is really not, Will you confess Jesus as Lord? but, *When*—now while you may be saved, or at that day when it will be too late?



## THE AMERICAN EAGLE AND THE U.N.

EDITH ESSIG, ALAMEDA, CALIFORNIA

*An address recently delivered before  
the San Francisco Conference to Abolish  
the United Nations.*

NOTORIOUS internationalists of every shade from pink to deepest red, were present in San Francisco to hail the United Nations as the heir-apparent of the dying League of Nations; and when the League gave its last gasp in April of the following year, those present at the bedside in Geneva, Switzerland cried in effect: "The king is dead, long live the king!"

A United Press dispatch of April 8, 1946 stated: "The League of Nations opened its final meeting today with a valedictory by President C. J. Hambro in which he bequeathed all its enduring assets to the United Nations."

When the United Nations adopted for its world wide flag a design closely following that of the Soviet Arms Banner, *Time* magazine of October 20, 1947 commented: "For the present nobody would be required to pledge allegiance to this flag. But well-wishers took note of the small but significant advance: the League of Nations had never had a flag."

The crooked road of internationalism from the Treaty of Versailles to the San Francisco Conference is paved with lies, deceptions and broken pledges. Milestones of betrayal mark —

The United Nations Food Conference at Hot Springs, Virginia, held behind locked and guarded doors from which members of Congress were barred because the Truman State Department felt

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"their presence in executive sessions might embarrass foreign delegates." Representative Fred Bradley of Michigan stated at that time: "The so-called food conference at Hot Springs is one of the most diabolical things ever perpetrated upon the American people. There is no question in my mind that this is part of the grandiose scheme of the planners to plan their superstate to control the economy of the world and the lives of the people."

The Dumbarton Oaks meeting of diplomats, where the same policy of secrecy was followed and in which the date was set and the plans laid for the San Francisco Conference.

The Bretton Woods agreements, which laid the foundation for a World Bank and paved the way for bigger and better looting of the United States Treasury.

The secret deals of the "Big Three"—Roosevelt, Churchill and Stalin, with Alger Hiss at Roosevelt's elbow at Yalta to make sure that Stalin got everything he wanted from strategic island bases in the Pacific to the betrayal of Treasury.

These are a few of the steps that led up to the San Francisco meeting of the U.N. in 1945 — an assemblage completely dominated by Communists and Communist sympathizers.

And always, unerringly, this crooked trail to world government followed the sly, serpentine windings of the symbolic Snake of Zionism, which is referred to in the Third Section of the Protocols of the Learned Elders of Zion in these words: "Our goal is now only a few steps off. There remains a small space to cross and the whole long path we have trodden is ready now to close its cycle of the Symbolic Snake, by which we symbolize our people. When this ring closes, all the States of Europe will be locked in its coil as in a powerful vise."

Since those words were written, our own nation, as well as the States of Europe, has been drawn into the vise-like coil of this symbolic Snake through the agency of the United Nations. It needs but a few more twists of the coil — the revision of the United Nations Charter into a world government, and the transfer of its headquarters to Palestine — to return the head of the Snake to Zion and to enforce the type of international "unity" envisioned by Premier David Ben-Gurion of Israel, whom *Time* magazine of August 16, 1948 likened to a prophet standing on Mount Carmel. "Our policy," said Ben-Gurion "must be the unity of the human race. The world is divided into two blocs. We con-

sider that the United Nations ideal is a Jewish ideal."

Can we doubt the truth of this premise, laid down on the high authority of the premier of the most spoiled and petted, although the newest, nation in the world? — a nation that could enlist the Vice President of the United States (Barkley) as its bonds salesman, claim privileges of dual citizenship denied to all other nations, and bring the United Nations Assembly to heel in its controversy with the displaced Arabs?

We should not overlook the statement of the *London Jewish Chronicle* of April 4, 1919, that "The ideals of Bolshevism are at many points consonant with the finest ideals of Judaism" or fail to note how this ties in with the warning of George Tinkham of Massachusetts in the House of Representatives on August 5, 1941: "Russian Communism is an international snake, treacherous even to itself, knowing only venomous and deadly enmity to any other kind of social organism. Nevertheless, the New Deal nested it. The White House made a fashion of petting it."

To achieve this unifying, composite ideal of Bolshevism, Zionism and the United Nations, packaged in the coil of the symbolic Snake, it was, of course, necessary to tear down conflicting ideals that soared as far above such creeping things as did the trail blazing flight that made Charles A. Lindbergh the popular hero of the late 1920's.

On the wings of the Lone Eagle flew the hopes of America for a bright new age of scientific achievement and the prayers of his countrymen for the gal-

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lant boy making the first non-stop Atlantic flight. Newspaper headlines of May 22, 1927 blazoned: "Lindbergh Reaches Paris In 33½ Hours: Riotous Welcome Given Weary Airman ... Crowd Goes Wild as 'Flying Fool' swoops to Field ..."

The great American eagle had never spread its wings abroad in friendlier greeting or found a worthier representative than in that hour of spontaneous acclaim that launched Charles Lindbergh as our ace ambassador of good will. It would have seemed impossible then that he could ever be made the object of the savage abuse that has become the standard treatment for anyone whose concern for the defense of his country against the promoters of war, chaos and Communist slavery drives him to utter the *forbidden word*; to cross the line into forbidden territory from which there is no return to any sort of favorable publicity or the enjoyment of the simplest forms of public courtesy.

Charles Lindbergh crossed that line in addressing a rally of the America First Committee at Des Moines, Iowa on September 11, 1941. He stated that: "The three most important groups who have been pressing this nation toward war are the British, the *Jewish* (the forbidden word) and the Roosevelt Administration." It was in naming the second group that he took the fatal step.

Immediately the wolf pack was after him in the press and on the radio in great bursts of sound and fury; and on the telegraph wires, as the leaders of the America First Committee were deluged with protests from leading Jewish figures. In a single statement, quoted by the *San Francisco Examiner*, a locally-prominent rabbi characterized Lindbergh's act as "emphatically un-American; distinctly Nazi technique; vicious and dishonorable; an intemperate fulmination; a diabolical speech; religious bigotry and racial intolerance."

Under the editorial heading "Lindbergh — The Most Dangerous Man in America" *Liberty* magazine of October 18, 1941, screamed that he had poured oil on the religious and racial hatreds that lie like rubbish underfoot in the jungle of human nature and hurled a lighted torch down into its midst; and that Lindbergh, whether sincere or not, "is the forerunner of Hitler, ambassador of the Antichrist, Fuehrer of the forces of hell." Said *Liberty* solemnly, "One shudders at his act."

Dorothy Thompson, well-known columnist and one-time pet of the Zionists, who had shouted that she would give a million American boys to stop Hitler,

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shuddered too. Believe it or not, this is what she said: "Should Hitler win or force a negotiated peace with Britain, we may learn then that only the British fleet has stood between us and Lindbergh." You will find that superlative gem on page 15 of the November 18, 1941 issue of *Look* magazine.

And so on, and on, and on. What Lindbergh said about and to the Jews amounted to less than two hundred words and included sincere and wise advice that would have been of priceless advantage to them and to the world, if their characteristic blind spot had not prevented them from perceiving its value, accepting it and acting upon it.

The printed abuse that was heaped upon him ran to thousands upon thousands of words. It was a devastating demonstration of top-level press control. Then came Pearl Harbor, and subsequent admissions in the Jewish press of Jewish efforts to put us in the war that confirmed all that Lindbergh had said.

The price that America has paid for submitting to the abuse and silencing of her Christian patriots, of which the treatment of Charles Lindbergh is a striking example, can be estimated in the extent of our involvement in the spy-infested United Nations organization, which by-passed Congress to send our sons to the slaughter of an undeclared United Nations war.

We are told in Luke 10:19, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." And surely Isaiah 40:31 gives inspiration for a nation whose emblem is the eagle: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

The United States must reject the false economic "security" that the conspirators offer at the price of slavery, which is glaringly at variance with American tradition and so aptly illustrated by this quotation:

"When God made the oyster, He guaranteed him absolute economic and social security. He built the oyster a house, a shell, to protect him from his

enemies. When hungry, the oyster simply opens up his shell and the food rushes in. But when God made the eagle, He said, 'The blue sky is the limit. Go build your own house.' And the eagle went out and built his house on the highest mountain crag, where storms threatened him every day. For food he flies through miles of rain and snow and wind. The eagle, and not the oyster, is the emblem of America."

We need to recapture the American spirit reflected in the words of Congressman William Lambertson of Kansas in the House of Representatives in May, 1942, when he said: "Mr. Speaker, fifteen years ago yesterday Charles A. Lindbergh landed in Paris after the first solo flight over the Atlantic. This feat thrilled the world. He immediately became the hero of every small boy in America. I have tried to think many times if there was ever any other single heroic act in the world that equaled it — certainly nothing where no lives were lost nor damage intended.

"These past fifteen years have had a tremendous development in aviation, but nothing possibly to come will ever dim this heroic accomplishment of fifteen years ago. We might say with justification that half the men in the flying armed forces got their inspiration from this lone eagle. The after acclaim accorded Charles Lindbergh found in him an unparalleled modesty which indelibly recorded his further greatness. I remember the night after the morning he took off. His infinity so permeated the air that the referee at Madison Square boxing matches asked that huge crowd to stand a minute in silent prayer for his safe arrival. This to my notion, was one of the greatest demonstrations of humanity's finest hopes."

At last, after twenty-six years and an interlude of tragedy and abuse for America's one-time idol, the saturation point is reached by a great Christian nation that has been duped into accepting anything and everything that is anti-Christian, degrading and evil. There are now encouraging signs that the light is beginning to break on America's struggling from the mire. Humanity's finest hopes may yet ride into a bright new era of Christian progress on the wings of the historic American eagle.

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# WHY HOXSEY IS LOVED AND FEARED

*Defender Hour Broadcast ... by Dr. Gerald B. Winrod*

I MADE a broadcast some time ago on the Hoxsey cancer cure in which I said these words:

"The Hoxsey system for treating cancer is well established. Its therapeutic value has been demonstrated. Thousands of cures are on record. But despite this fact the Hoxseys of three generations have had a long, uphill fight to keep going. They have been maligned, harassed, vilified and persecuted.

"What Dr. Hoxsey is enduring at the present time brings into focus the fact — the tragic and alarming fact, that there are today powerful interests in the United States organized for the purpose of keeping a successful treatment for cancer from reaching the American people.

"He has never needed the support of good, straight-thinking Americans more than now. It is a terrible thing for a group of men, motivated by jealousy and greed, to keep one of their fellow men from relieving pain, curing cancer and saving human life. And yet this very thing is being attempted.

"What Harry M. Hoxsey needs at the present time is an investigation, conducted by a committee of United States Senators, to get at the facts."

Then I explained in the broadcast that Senator William E. Langer of North Dakota — a great humanitarian, had made a trip out to Dallas from Washington, for the sole purpose of visiting the Hoxsey Cancer Clinic.

He was profoundly impressed by what he saw and, returning to Washington, introduced a bill demanding a Senatorial investigation. That was two and a half years ago. But the Senator was never able to get the bill reported out of committee to the Senate floor for official action.

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At this point, friends of the listening audience, I wish to quote again briefly from the broadcast which I made a few weeks ago explaining that a Senatorial investigation into the various cancer cures should be made. This is what I said:

"Now here is where you, as a Defender Hour listener, can be a real help. Prepare two letters at once — one for each of the two United States Senators from your State. The Constitution gives you the right of petition. Ask both of your Senators to use their influence to bring about a Senatorial investigation of Dr. Hoxsey's work. Tell them that the American people are entitled to the facts."

Thousands of letters poured in upon Senators at Washington. We are in possession of information, leading us to know that this mobilization of public opinion made a profound impression. One particular Senator translated the idea into action — Senator Charles W. Tobey of New Hampshire. I visited with him at length on the subject one day last January in Washington and knew that he was gravely concerned about the cancer conspiracy.

He was then chairman of the powerful Senate Committee on Interstate and Foreign Commerce. He had made an investigation and reached the conclusion that a medical conspiracy did exist against the health of the American people, and that the conspirators were guilty of violating certain laws governing interstate commerce for which they should be prosecuted.

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Thereupon Senator Tobey contacted the Department of Justice and borrowed one of its most skillful attorneys, Mr. Benedict FitzGerald, who started at once digging in, assembling and collating his facts with meticulous care. After weeks of painstaking effort, he had turned up the underneath side of the most diabolical conspiracy ever known against the health of any nation. He is quoted as having said: "If I am permitted to give these facts to the American people, you may expect disclosures that will make the Tea Pot Dome oil scandal fade into insignificance."

His report, filed with the Senate Committee on Interstate Commerce, showing how drug and other interests are keeping information regarding the cure of cancer from reaching the American people, is undoubtedly the most important medical document of our generation.

The fireworks started immediately. Terrific pressure began to be exerted to squelch the investigation and send Mr. FitzGerald back to his old job in the Department of Justice. But he refused to be silenced. According to his information, millions of helpless victims have died of cancer who needed not to have died.

Other millions are scheduled to die of the same dread disease, unless the conspiracy which he has discovered, is quickly broken up. This is a matter that comes close to the hearts of many Senators because five of their number have fallen victims of cancer in the recent past. Bilbo of Mississippi, Wherry of Nebraska, McMahon of Connecticut, Vandenberg of Michigan and Taft of Ohio.

During the interim, while Mr. FitzGerald was piecing his information together, Senator Tobey passed away of advanced age. He was in the middle seventies. Senator John Bricker of Ohio

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became Senator Tobey's successor as chairman of the Senate Committee.

Bricker showed himself to be against the whole thing. He did not even want FitzGerald to file a report, but the fearless investigator did so any way. FitzGerald built a fire behind Bricker by sending a copy of the document to every one of the thirteen other Senators who serve on the same Committee. A covering letter accompanied these reports explaining how he was being spurned and brushed off; how that Senator Bricker even refused to see him and talk about the report or discuss the conspiracy.

On August 11, 1953, Mr. FitzGerald wrote Senator Bricker as follows:

"Permit me to state at the outset that I attempted several times to see you personally but your administrative assistant John M. McElroy stated that you would not be available and directed me to leave the report with him. I offered to fly out to your home in Ohio but he believed that it would not be necessary. In addition, I attempted through Mr. Robert D. L'Heureux, who is on the staff of your Committee, to contact you but was advised that it would be unnecessary for me to discuss the subject matter with you.

"To say that I was surprised and even shocked would be putting it mildly. I indeed regret that I was not afforded the opportunity of a personal visit with you in order that I could have had your personal assistance in the preparation and editing of this report before submission to you and the other members of your Committee."

Then suddenly something happened that few Senators were expecting. Letters by the thousands, yes thousands and thousands of letters began to pour in upon Bricker like an avalanche. These letters, coming from enlightened Americans in every part of the nation, demanded public hearings be scheduled at once and that Mr. FitzGerald be allowed to continue with his work.

In a matter of days the pressure of public opinion became so great Bricker could no longer give the subject silent treatment. Something had to be done. So a member of his staff announced that Senator Tobey doubted if his Committee had jurisdiction to conduct such an all-out investigation of the cancer conspiracy. But this statement was punctured immediately by the publication of a letter from Tobey to Attorney General Brownell which stated:

"Attorney Benedict FitzGerald has the facilities and background which would be helpful in certain investigations I am making within the jurisdic-

tion of the Interstate and Foreign Commerce Committee, and I would be most grateful if we could have the loan of his services."

Among the thousands of letters received by Senator Bricker, there is one I wish to read, from a distinguished member of the Ohio State legislature and a national leader in Republican politics. This is what he wrote:

"Dear John. If you try to duck this cancer investigation on the fallacious theory that the project commenced by Tobey lacks the jurisdiction of your committee, cancer sufferers and their friends in Ohio — and all over the United States, will brand you the Pontius Pilate of the twentieth century."

Let it be noted that Senator Bricker is a great American, one of our most brilliant leaders, but on this issue he is wrong, dead wrong. As chairman of the Senate Committee in charge, he should order public hearings at once based upon the FitzGerald report.

I suggest that Defender Hour listeners add fuel to the flames by getting letters on the way without delay. Address them to: Senator John Bricker, Washington, D. C. Simply say in your own way that you wish him to use his influence for promoting a cancer investigation. He will understand what you mean. Every such letter will help at this particular time.

Mr. FitzGerald's report is an amazing document. Our organization has printed a large edition of it on high grade enamel paper, a most striking and informative piece of literature. Every American should read this report. You don't know what day cancer, the dread killer, may strike your household. To be forewarned is to be forearmed. Avail yourself of the information this report

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contains. I will tell you presently how you can receive copies for yourself and friends.

Mr. FitzGerald discusses the various treatments for cancer, of demonstrated therapeutic value, and exposes, in each instance, the methods used by the great conspiracy to discredit the system before the public, thereby keeping it out of reach of those upon whom the death sentence has been pronounced.

He goes into the discoveries of Dr. Robert E. Lincoln and commends the Bacteriophage which has worked wonders in so many cancer cases. He defends Dr. Andrew C. Ivy for his stand in defense of Krebozen. He speaks well of Mucorhycin, produced by the Drosnes-Lazenbey Cancer Clinic of Pittsburgh, Pennsylvania. He mentions Glyoxylide as produced by the Christian Medical Research League. But he places major emphasis upon the Hoxsey Cancer Clinic of Dallas, Texas.

The reason for this is clear. Dr. Hoxsey has, over a period of years, built up a more effective defense against the opposition than any of the other groups. His legal counsel is top-level, and ready at all times to swing into action. He has won cases in the courts against such formidable opponents as Hearst Publications, Morris Fishbein and the Food and Drug Administration of the federal government.

*But most important of all are the thousands of thoroughly documented pathological reports of cancer cures which establish beyond any question of a doubt the therapeutic value of the system that bears his name. This documentation has stood up in court and repeatedly won cases for him.*

Referring to the libel suit which Dr. Hoxsey won against Morris Fishbein, Mr. FitzGerald says in his Senate report: "The jury, after listening to leading Pathologists, Radiologists, Physicians, Surgeons and scores of witnesses, a great number of whom had never been treated by any Physician or Surgeon except the treatment received at the Hoxsey Cancer Clinic, concluded that Dr. Fishbein was wrong; that his published statements were false, and that the Hoxsey method of treating cancer did have therapeutic value."

Dr. Hoxsey is loved by countless thousands of people whom he has cured of cancer ... or who know from first hand observation that he has cured some friend, acquaintance or relative. Witnesses testifying in his court cases have shown themselves willing to become martyrs at the hands of merciless prosecutors, rather than do or say anything that might bring him harm. He is known and loved as a man whose one passionate consuming desire is to relieve pain and suffering.

The manner in which he is feared by professional persecutors came to public attention a few evenings ago, when the Food and Drug Administration did the unprecedented thing of conducting an hour long coast-to-coast broadcast, devoted to castigating certain medical men marked for destruction. Dr. Hoxsey was included in the group, but not once did the speakers dare to call his name or refer to Dallas as his residence and place of business.

Approximately fifteen minutes was devoted to describing his background and medications, so that there was no doubt in the minds of the hearers as to the identity of their victim ... but at no time did they give his name or address.



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### Why the omission?

Because Dr. Hoxsey and his attorneys could have sued them in court had they done so. To what pass have we come, when men clothed with the authority of Government, will resort to such cowardly and despicable tactics!

The FitzGerald report contains a long list of names and addresses of patients cured of cancer, both internal and external. It gives the different types of cancer showing that practically every known variety of the dread disease has yielded to the Hoxsey medications. The Hoxsey Cancer Clinic is located at 4507 Gaston Avenue, Dallas, Texas.

Now, before closing, I wish to make an announcement. We have published a book of great value entitled, "New Cures For Old Ailments," which contains a section devoted to Dr. Hoxsey and his work. It is a book that you will want to own and loan among your friends.

It is divided into three divisions. As I say, one section tells what the public needs to be told about Dr. Hoxsey and his cure for cancer. Another section is devoted to the Koch treatment. And another to Dr. Robert E. Lincoln and his beneficial discoveries. This book is not a pamphlet. It is a good sized volume, but the price has been kept low to place it within reach of everyone — one dollar postpaid.

Now I know you are thinking about the FitzGerald report mentioned on this broadcast. If you order "New Cures For Old Ailments" at once, and mention that you wish three copies of the FitzGerald report, they will be included in the package, free of charge. Get your order in the mail to us at once. Explain that you are ordering the book, "New Cures For Old Ailments." The price, one dollar. Say that you wish three copies of the medical report which I have described — the FitzGerald report, and we will understand.

This is Gerald B. Winrod, thanking you for listening and saying until tomorrow evening at this same time and through these same stations ... May God bless you all.

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## COMMUNISM AND COLLEGE STUDENTS

J. EDGAR HOOVER

*In this timely article, the director of the Federal Bureau of Investigation warns students who soon will be returning to American colleges and universities, against Communist infiltration there, and tells them how to fend off Red propaganda.*

**Y**OU, THE COLLEGE STUDENT, whether you realize it, are the rich earth which the Communist conspirator hopes to till. Your mind is the soil in which he hopes to implant alien seed.

Your subsequent acts are the products whose growth he strives to direct. The harvest which he seeks is the destruction of our democratic processes of government.

What then, can you, the college student, do about communism? Awareness of danger is the first requisite to combating that danger.

First, then, know your enemy. That necessitates learning what communism really means, not what its apologists say it means.

How is one to separate truth from propaganda? I can only say, "Set yourself the task of developing a free mind — a mind which seeks facts."

Such a mind accepts neither the minority version nor the majority version; it seeks and considers evidence. It is not satisfied until irrefutable evidence points out the road which leads toward irrevocable truth.

When you have learned everything possible from the experience of those who escaped from "Utopia" — where they learned the bitter difference between promise and reality — then steep yourself in the history of America. Go back to the heart and soul of its origins.

Read the documents, books, and letters of the immortal giants who, with faith and prayer and idealism, shaped and molded a form of government which is a continuous expression of

faith in the individual. There you will learn that true Americanism is an act of faith — an overwhelming belief that the individual man, with God's help, is an intelligent being capable of self-rule. That faith is essential to the continuance of the American form of government.

In its simplest terms, the struggle lies between the spiritual and the material. The Communist seeks to rob you of your birthright by destroying your faith in our republic.

The mess of pottage which he offers in tempting the weak, the shallow, and the shortsighted is the illusory promise of material security — the security of the slave. The Communist offensive must never be underestimated, for that promise has seduced millions of people and the ultimate objective is to swing all the peoples of the globe into the Communist orbit.

Like the confidence man, therefore, the Communist labors incessantly to get his victims in the proper frame of mind — to "set up the suckers for the kill." Diligently and indiscriminately he pours his corrosive acid of disunity, hatred, and discontent over the worker, the professor, the artisan, the student.

Communism is the antithesis of Christianity. To endorse communism is to deny all the tenets of Christianity — the great teachings which have guided our civilization during the dark ages of mankind's long, upward climb toward the light. You can be Christian.

Communism is immoral. The Communist teaches that the end justifies the means.

You can live positively. You can promote the dynamic morality which is essential to the preservation of a free nation.



Communism seeks "fronts." Don't provide protective coloring for subversive organizations by being an indiscriminate "joiner." Ascertain the ultimate objectives of groups which mouth platitudes and espouse causes before you lend the strength of your name to their petitions and their rolls.

Communism feeds on ignorance. Be informed. Never yield to the disastrous luxury of emotional or "fuzzy" thinking. Stick to the facts.

Communism seeks change. It would make the state the master and the individual the slave.

You, therefore, need to gain a true understanding of the republic in which the individual is the key. Our form of government is only as good as the people in it. Consequently, it can not be perfect.

But active and intelligent effort has made it function in such a manner that it has been the marvel and the envy of the world. You hold the future in your hands. Be a crusader for democracy.

Communism lives on lies. It corrodes honor, destroys integrity, and subverts all the qualities which combine in an individual to make him, in the truest sense, a man.

Wherever there is an honest man, there is an island of strength. Live honorably.

Lastly, communism wears a cloak of many colors. Learn to recognize these colors, and no act of yours will tend to bring to fruition the destructive harvest which the Communist seeks, and toward which all his efforts are bent.

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# EDITORIALS

## A LETTER TO THE PRESIDENT

Dear Mr. President:

Please excuse the informality of this letter and consider that it comes from a friend. You had come out to Japan on an inspection trip. You were MacArthur's boss then. Remember that press conference in the Radio Tokyo building when you sat down with correspondents and invited questions? The reporter who asked you, "General, did you ever serve with General MacArthur?"

And your quick reply: "Oh, yes. I studied dramatics under General MacArthur in the Philippines." — And how you blushed a bright red then, and said, "By the way, boys; please don't print that statement. It's off the record." I figured right then and there you were being groomed for a change of profession.

About three years after that, when you addressed a Junior Chamber of Commerce Convention in Wichita, I noticed that your conversation had taken on something of an internationalist tinge. But, just the same, when you won the Republican nomination last year, I campaigned actively for you in Oklahoma, and here the folks gave you a resounding majority on election day. We had high hopes for you.

But when you began naming your cabinet, we began worrying. John Foster Dulles was a carry-over from the old Truman-Acheson crowd, and we weren't too happy about having him as one of your principal advisers. When he got you to turn your back on the Bricker Amendment, and to ask for the admission of 240,000 immigrants, we were downright unhappy about it. If you don't believe me, just notice that the six Oklahoma Congressmen voted against you on that.

The representatives of the people who voted for you as President, are now voting *against* the things you want to do as President.

You didn't win the election because of Dewey; you won it in spite of him. Lincolnian Republican and Jeffersonian Democratic votes put you in the White House ... and those are the very people who are voting against most of the measures you are sponsoring these days.

You started talking about the inequities in the McCarran Act, after the Senate and House had spent five years and considerable money perfecting one of the finest bills that's been made into law this century.

Then you let your friends give you the wrong version of a speech made by Senator Taft, and talked about book burning, and had to modify and retract because you had been misinformed on what Senator McCarthy had said and had tried to get done.

Know what we've begun to think? That maybe your best friends are your worst enemies. Julius Caesar had the same trouble, you'll recall. And he was quite a general in his day too. But, backstabbing friends existed in all ages, I guess.

Mr. President, I'm sure you feel that you're doing your very best in a very bad situation and, frankly, I shudder to think what might be going on now if a man named Stevenson had got your job instead of you. But, I wonder if you aren't flying blind without checking your course?

You keep saying that you're trying to stay in the middle of the road. But, Mr. President, after twenty years of New Deal government, which came close to pushing us all the way into Socialism; just where is the middle of the American road?

I suppose your idea of determining that would be found by taking all the various shades of political thinking of all the people of all these United States, stirring and mixing well (you'd have to do a little homogenizing, too), then come up with a spoonful of the mixture ... and that's the middle course.

It won't work that way, though, Mr. President. Because only the extremists and *causists* do the heavy political thinking or talking. The thoughts and words of one communist can influence the thinking of a thousand others; like one rotten apple in the barrel. Whereas your honest-to-God, solid citizen doesn't project his political thoughts very far.

So, anybody trying to follow the middle of the road these days, is apt to get his colors confused. Because, nowadays, it's mighty easy to confuse the native red of Old Glory with the alien red of Karl Marx.

—Don Bell  
Radio Commentator  
Station KOME, Tulsa.

## PRAYER AT CABINET MEETINGS

"THE PRESIDENT is a man of simple faith who is sincere in his religious doctrine," said the Reverend Dr. Edward L. R. Elson when the Chief Executive and Mrs. Eisenhower joined the National Presbyterian Church in Washington on February 1.

This sincerity, so dramatically shown in the President's inaugural address, has prompted Mr. Eisenhower to begin every Cabinet meeting with the request that all members stand for a minute of silent prayer before getting down to the public business at hand. This custom has continued ever since the pre-inaugural meetings of the then Cabinet-designate, when Mr. Eisenhower requested Ezra Taft Benson, now Secretary of Agriculture and a high official in the Mormon Church, to lead the officials in prayer.

The President and the Cabinet deserve the sincere congratulations of all Americans for their forthrightness in thus testifying to their realization of our dependence on God's providence. They deserve our thanks, too, for publicly reminding us who are not burdened with the cares of public office of

## THE LATTIMORE STORY

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our duty to pray for the welfare of the country and for the guidance of those who are charged to labor for the common good.

—*America Magazine*

## DEFAMATION

**THE ANTI-DEFAMATION LEAGUE,** organized to defend Jews against defamatory utterances, has seldom had such an opportunity to spring into action as was presented to it the other day by the Rabbinical Assembly of America in convention at Atlantic City.

The assembly, which speaks for the conservative wing of Judaism, has delivered a typical anti-anti-Communist tirade against congressional inquiries into communism. The statement contains the usual weasel words acknowledging "the need for investigation for legislative purposes," but goes on to "deplore the defamation of the innocent." It condemns Senator McCarthy by name and other unnamed legislators. It says they have "discredited the United States in the eyes of our friends abroad" and calls upon President Eisenhower to denounce Mr. McCarthy.

This kind of language surely does not represent the opinion of all Jews in America, but the assembly did its considerable best to create the contrary impression. The declaration surely cannot speak for informed citizens of any faith because it is simply a fact, readily confirmed by a reading of the committee records, that the inquiries into Communist activities have been conducted with far more concern than is usual for the reputation of the witnesses. People who saw no occasion to protest against the tactics pursued by the Black committee, the Sabath committee, and a dozen others, surely owe an explanation of their indignation at the much more temperate conduct of the investigations into communism.

It is easy to charge that innocent men have been defamed by Mr. McCarthy, but it would be more useful to name the innocent men, if any, who have been so treated. Surely the scores of witnesses who have refused to answer questions for fear of incriminating themselves cannot be taken seriously when they denounced the committees for defaming the innocent, for innocent men do not hide behind the Fifth Amendment.

It is easy enough to charge that the investigators have discredited the United States in the eyes of our friends abroad, but much easier to prove that the disclosures have angered Communists in all lands and they are responsible for stirring up international propa-

ganda against Mr. McCarthy and his colleagues.

The assembly has defamed Jews in this country by making it appear that they are part of this Communist propaganda machine.

It so happens that Mr. McCarthy is highly regarded by vast numbers of Americans, and, in particular, by American Catholics. The effect of the assembly's unfair denunciation of Mr. McCarthy must be to stimulate misunderstanding and ill-will.

We do not believe the assembly is pro-Communist, if only because it is inconceivable that any genuinely religious group could be pro-Communist. We do suspect that the New Dealers have sold a bill of nasty goods to the assembly. The New Dealers hope to return to power by winning back some of the votes they lost in November. They hope to create distrust of the Republican party and, more particularly, to sow dissension within it by shouting McCarthyism. If they can do no more than set President Eisenhower against Mr. McCarthy, they will have scored a great political victory. The assembly's declaration is an evidence of how successful these tactics might be.

—*An Editorial*  
*Washington Times-Herald*

## SENATOR MC CARTHY

**SENATOR** Joe McCarthy is an ex-marine. He was an amateur boxer. He's Irish. Combine those, and you're going to have a vigorous individual who is not going to be pushed around ...

"I've come to know Senator McCarthy well, officially and personally. I view him as a friend and I believe he so views me. Certainly, he is a controversial man. He is earnest and he is honest. He has enemies. Whenever you attack subversives of any kind, Communists, Facists, even Ku Klux Klan, you are going to be the victim of the most extremely vicious criticism that can be made. I know. But sometimes a knock is a boost. When certain elements cease their attacks on me, I'll know I'm slipping."

—*J. Edgar Hoover*

## WOULD ADD "UNDER GOD" TO PLEDGE

**MR. SPEAKER**, I recently introduced a bill in the House to provide that the familiar motto, "In God We Trust," now appearing on United States coins, be used as a cancellation mark on United States mail. With the introduction of the bill, I expressed my feeling that this is an especially appropriate time to proclaim our adherence to this reverent, historic motto. It strikes at the philosophical roots of Communism—atheism and materialism. I have been pleasantly surprised, Mr. Speaker, to note the response which the introduction of this measure has inspired throughout the Country.

It is in this spirit that I have introduced another bill, H. J. Res. 243, to extend the public proclamation of our religious traditions and our dependence on Divine Providence. This bill proposes a change in the wording of our pledge of allegiance to the flag of the United States of America to include the words "under God." With this deeply significant change, the pledge would read as follows:

"I pledge allegiance to the flag of the United States of America and to the Republic for which it stands, one nation, under God, indivisible, with liberty and justice for all."

The author of the Pledge was Francis Bellamy, who was born May 12, 1855, and died August 28, 1931. Bellamy had been trained for the ministry and was ordained in 1879 at the Baptist Church in Little Falls, New York.

It is my hope that the recitation of the pledge, with this addition, "Under God," by our school children will bring to them a deeper understanding of the real meaning of patriotism.

Our Country was born under God, and only "under God" will it live as a citadel of freedom. Realizing this, our children after us will take up the responsibilities of government in the same traditions set out by our founding Fathers. This bill is timely and I feel certain that my colleagues will be interested in early action for its passage.

—*From a speech by  
Congressman L. C. Rabaut*

## ZION'S FIFTH COLUMN

**BY SENATOR JACK B. TENNEY.** The underneath side of Zionism and Communism turned up for public examination. The activities and ramifications of B'nai B'rith, the Anti-Defamation League and similar organizations brought to light. Facts, breath-taking facts, which the American people need to know. PRICE \$1.00 OR SIX COPIES \$5.00 POSTPAID. Defender Publishers ... Wichita, Kansas.

modate an electric pump. From this source, water is supplied for spraying the hospital's seven gardens where the health foods are grown. The lake survived the severe summer drouth of 1953.

Practically all the soil was clay when the hospital was organized. The first operation consisted of bringing in a heavy caterpillar tractor and subsoiler (a long metal arm that sinks three feet into the ground) for the purpose of breaking up the underneath layer of the soil.

Thereupon green crops were raised and turned under for three successive years, with nothing taken off. Compost was added, consisting of kitchen waste, leaves, grass clippings, weeds and well rotted barnyard manure. Truck loads of natural fertilizer, in a proper stage of decomposition, were brought from distances as far as a hundred miles.

After three years, the soil was like Dr. Owen wanted it and the present organic gardening program started. At the end of each season, he tries to put more minerals back into the soil than are taken out by the crops.

There is a large deep freeze unit on the premises, consisting of two compartments, where crops are stored when harvested. One compartment has a temperature of three degrees below zero where frozen foods are kept. The other remains 33 to 38 degrees and is used for storing fruits and vegetables. Root crops, such as potatoes, beets and carrots, are stored in a cellar built for this purpose.

Wheat for cereal purposes and bread making is brought from famous Deaf Smith County in West Texas — described by scientists and nutrition experts as

the eighth wonder of the world for its amazing quality of soil. The health record of persons residing in this County is unequalled in any other part of the United States.

Dr. Owen purchases wheat in one hundred pound sacks from the Rogers Brothers Milling Company of Hereford, Texas and stores it in the cooling room of the deep freeze unit until consumed. The hospital has its own mill in which to grind the wheat and when baked into bread, the finished product is free from bleach and other harmful ingredients of ordinary commercial flour.

*Meals served at Oak Lane are therefore delicious, tempting, satisfying and healthful. They are prepared according to the latest scientific health recipes.*

One patient says: "I lived fifty years before learning how to feed myself. Not until I came to this hospital did I learn the secret of right eating. Only now am I beginning to really live and all because I have been taught, for the first time, how to eat."

#### WORKED WITH DR. LINCOLN

The Lincoln Bacteriophage is administered at the Oak Lane Sanitarium and Hospital with results, which at times have seemed to border upon the miraculous. Dr. Owen has been particularly successful in treating eye ailments.

For the first year and a half, after installing equipment for using Dr. Lincoln's discoveries, he handled several cancer cases that came to the hospital in the terminal stage. Note was taken that the treatment helped many conditions besides cancer. Long standing chronic ailments such as sinus infections, arthritic joints, skin irritations, colitis and eye troubles cleared up while patients were being treated for cancer. In some instances, sight improved where the sufferers were practically blind.

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Intrigued by these results, Dr. Owen decided to make a trip east to meet and study with Dr. Lincoln in person ... and to visit the laboratories at Swarthmore, Pennsylvania where the bacteriophages are produced. It proved to be a most profitable trip.

At Swarthmore he met the chief chemist of the Lincoln Foundation, Dr. Christopher Roos, former senior bacteriologist of the Sharp and Doane Chemical Company. There are two general divisions of the Swarthmore organization: (a) Laboratory, including Bacteriological Research and Development and (b) the Clinical Section. Dr. Owen was well received and, as he says, "was given full run of the place."

From there he went to Medford, Massachusetts where Dr. Lincoln was waiting to receive him. He studied numerous case histories and talked with dozens of patients who were taking treatment at the Lincoln Clinic for a wide variety of diseases. He actually worked in the treating room with Dr. Lincoln on more than 80 cases.

"I came away with a much better understanding of the modus operandi of bacteriophage action than I had before," says Dr. Owen. "There can be no question about this system of treatment eventually gaining universal acceptance. A new continent of medical knowledge has been discovered. Results so far observed at Oak Lane have exceeded all expectations."

Inquiries addressed to Oak Lane Sanitarium and Hospital, P. O. Box 1, Mineral Wells, Texas, receive prompt attention by members of the hospital staff.



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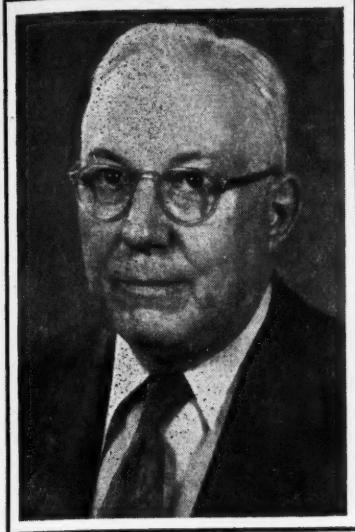
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**DR. J. S. SCHIRMER** (whose picture appears above), a Fellow of the Lincoln Foundation, is by knowledge and achievement one of the great medical men of our generation. His successful use of the Lincoln Bacteriophage has made the Corning Research Hospital ... of Corning, Arkansas, nationally famous.

Located in a mere village on the extreme northeastern rim of the State, without adequate train service, far removed from any air route, and enjoying no large city advantages, the fame of this institution reminds one of the adage: "If a man builds a better mouse trap than his neighbor, the world will beat a path to his door."

Dr. Schirmer sustained physical injuries of a permanent nature in an accident some years ago. This handicap caused him to seek a small community where his practice would be limited and not too taxing. But instead of entering upon a quiet life of semi-retirement, he is today one of the busiest doctors in the United States, carrying burdens the like of which few members of his profession have ever known.

Persons suffering from ailments heretofore regarded as incurable, have gone to Corning from all parts of the United States, Canada and many foreign countries to find relief. Not everyone is cured but the percentage sent home enjoying renewed health is high.

Dr. Schirmer is loved for his depth of human understanding, unselfish nature and passionate desire to relieve pain and suffering.

★ ★ ★

**FIVE** United States Senators have gone down with cancer during re-

## DR. SCHIRMER WOULD HAVE TREATED SENATOR TAFT

cent months — Bilbo of Mississippi, Wherry of Nebraska, McMahon of Connecticut, Vandenberg of Michigan and Taft of Ohio.

Following the death of Vandenberg, Dr. Schirmer passed out word through a Senator friend that future Senate victims would be welcome at his hospital with no cost. If the offer reached Taft, he was apparently too much under the influence of medical propaganda to try any method that departed from the use of surgery, x-ray and radium.

The heretofore unwritten story of Senator Taft's fight with the disease is one that should make the leaders of organized medicine hang their heads in shame. The Senator kept the sad intelligence from his family as long as possible, especially Mrs. Taft, who is an invalid.

Although he enjoyed good health throughout most of his life, few men were more surrounded with doctors. Members of the medical profession in Cincinnati, Washington, New York and other cities boasted of being his physician. At one time, it was said that eleven doctors made the claim.

Before launching his campaign for the Presidential nomination last year, he underwent a thorough physical checkup at Walter Reed Hospital and was pronounced in first class condition. It is now believed that evidences of the cancer were present but overlooked by the doctors.

In May the stabbing hip pain became so severe that he decided to enter a New York hospital under a name other than his own. Dr. C. P. Rhodes, director of the Medical Center for Cancer and Allied Research and the Sloan-Kettering

Institute for Cancer Research, directed the tests.

Taft returned to Washington. Dr. Rhodes came down from New York early in June to break the sad news. He talked with the Senator alone and explained that the tests conclusively showed cancer ... indicating that the disease was far advanced.

Dr. Rhodes suggested an exploratory operation, warning that it would involve grave possibilities. He explained that more people who underwent the operation died of post-operative shock than from cancer. Doctors went deep into his flesh and reported that the exploration confirmed the diagnosis.

Taft began putting his house in order. He relinquished his Senate duties. He walked on crutches. Disintegration began at an alarming pace during the post-operative period. Within a few days it became necessary for him to spend all his time in bed.

Mrs. Taft was flown to New York from Cincinnati when he took a final turn for the worse. She had been bedridden and in a wheel chair for more than two years.

*It is quite possible that had the Senator gone to Corning and received the Lincoln Bacteriophage, he would be on the way to recovery today.*

★ ★ ★

**SENATOR TAFT** sat on many occasions and heard his colleague, Senator Tobey of New Hampshire, expound the marvels of the Bacteriophage. Charles W. Tobey, Jr., (the Senator's son) had been cured of a lung cancer by Dr. Robert E. Lincoln in 1948 after being pronounced hopeless by both the Tufts Medical School and the Colum-

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bria University College of Physicians and Surgeons.

It seems, however, that the discussions failed to make an impression upon Taft's mind. He was evidently under the spell that any hope of remedying cancer rests with surgery, x-ray or radium.

In this connection, Benedict FitzGerald's report filed with the Senate Committee on Interstate Commerce last month, contains the following significant statement:

"If radium, x-ray or surgery or either of them is the complete answer, then the greatest hoax of the age is being perpetrated upon the people by the continued appeal for funds for further research."

By coincidence, at the very time Tobey was finishing his course from advanced age in Washington, Taft was approaching the end in New York. Wishing to the last to be helpful in the fight against cancer, Tobey sent for Mr. FitzGerald, gave him a potion of Krebiozen for delivery to Taft's doctors, with the request that it be administered.

*Mr. FitzGerald did the errand but the gesture was spurned. The New York doctors refused to administer the new drug, despite the fact that it had relieved the suffering of both McMahon and Vandenberg under similar circumstances. (The American Medical Association rejects Krebiozen.)*

Tobey would have preferred to see Taft given the Bacteriophage, but he knew this to be impossible, due to the necessity of installing tanks and inhalation equipment in the hospital room. It would have been a simple matter to administer Krebiozen.

The therapeutic value of this drug, in the control of cancer, has been demonstrated. Dr. Stevan Durovic, discoverer of Krebiozen, is a Yugoslav scientist in the United States on visa, working with Dr. A. C. Ivy, the well known Chicago doctor. Ivy is presently feeling the lash of the A.M.A. dictatorship.

Krebiozen changed into liquid the cancerous growth at the base of Senator McMahon's spine and relieved him of much pain. It was used too late to hope for a cure because the victim's chest had been riddled by the ailment. In the case of Senator Vandenberg, he was also spared a great deal of suffering but the help came too late.

Dr. Schirmer is one of an ever-increasing number of medical men who, at the risk of persecution, are willing to put human need above the dictatorial

demands of organized medicine. They are willing to sacrifice personal standing, if necessary, in order that people may get well!

A large volume would be required to record the case histories of cures, over so-called incurable diseases at Corning. But the following self-explanatory and unsolicited letter is a typical illustration of what is being accomplished.

★ ★ ★

Otwell, Arkansas  
July 23, 1953

Dear Dr. Winrod:

I feel that I want to write you about my case and the results I have realized from taking treatment at the Corning Research Hospital of Corning, Arkansas. I do this out of appreciation for your untiring efforts to enlighten those who suffer, regarding therapies beneficial to cancer and other diseases which are causing so much sorrow.

You no doubt remember the pitiful condition I was in the day you visited my room for prayer at the hospital some months ago.

I am now 23 and had never been sick until at the age of 17 when an apparent fungus infection appeared on my body and for which I sought treatment by local doctors. Regardless of what they did, there were constant recurrences.

In February 1952 new complications developed with severe pains in the muscles of my right leg. It left there after a time and moved to various other parts of the body. The first diagnosis was arthritis, but the doctors later decided, after an examination of more than two weeks, that it was rheumatic fever. I was advised to report to a hospital in Memphis.

There a specialist placed me on ACTH and Cortisone. I gradually became worse. On September 10, 1952 I was taken to Corning and given a complete examination.

I underwent numerous blood tests and x-rays and studies of blood chemistry. A large amount of laboratory work was done, with several physicians counseling on my case.

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PAS-CAL COMPANY  
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During this time, I doubt if anybody ever passed through greater suffering than was my lot to endure. I was obliged to sleep sitting up, seated on a rubber air ring, due to large ulcerated nodules about my buttocks. Severe pains moved through the chest and abdomen if I tried to lie down.

The skin over my body being very dry, would fall off into my bed and of mornings the floor would be covered with scales. I carried considerable fever and my weight dropped to 110 pounds.

I had to remain in a stooped position and even for two months after entering the Corning Hospital had to sleep in a sitting position. Dr. J. S. Schirmer, who has meant more to me than words will ever be able to tell, diagnosed me as having the rare ailment of Mycosis Funoides.

I do not know which appeared first — the mass in my abdomen, which was diagnosed adenocarcinoma of the stomach, or the nodules that insisted on becoming ulcerated.

Dr. Schirmer put me on the Lincoln Bacteriophage immediately after accepting me as a patient. I showed gradual improvement and my bed was gradually cranked down to let me lie in a normal position.

The nodules began to heal and disappear. The mass in my abdomen lessened. My fever subsided. I began sitting up in a chair on my air ring cushion. It was almost three months more before I could stand erect and walk without pain.

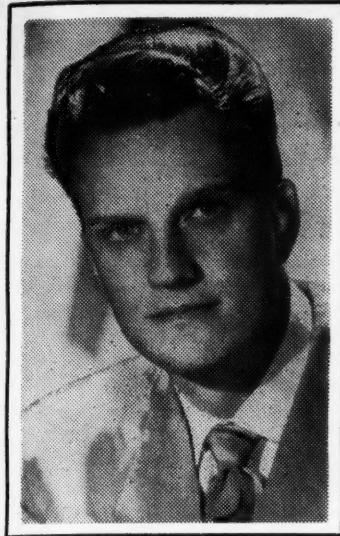
I found what others at the hospital said was true — that the Bacteriophage works slowly in severe cases, but with great thoroughness and amazing results. I was given daily inhalations throughout my stay at Corning.

I was released on February 25, 1953 and am now running my farm at Otwell. I drive the tractor and do whatever manual labor is necessary. I stand erect and with the exception of, numerous scars on my body, I am apparently symptom-free from my old problem.

One cannot realize the horrible condition I was in unless, like yourself, they had seen me. I feel that I owe my life to Dr. Schirmer, the Corning Research Hospital and the Bacteriophage. And, it was the Defender Magazine that directed me there.

May God reward you, Dr. Winrod, for all that you have done and are doing in helping bring relief to those who suffer, persons like myself seemingly without hope.

Sincerely,  
Lewis Tunnell



## BILLY GRAHAM

FILLED

### THE DALLAS COTTON BOWL

*The following is reprinted from the Congressional Record.*

**M**MR. ANGELL. Mr. Speaker, apropos to my remarks in the House on July 14 with reference to House Concurrent resolution 111, in which I gave a brief quotation from Evangelist Billy Graham, as follows:

"We are directing the ship of state, unassisted by God, past the reefs and through the storms of time. We have dropped our pilot the Lord Jesus Christ, and we are sailing blindly on without divine chart or compass, hoping somehow to find our desired haven."

I am today in receipt of a letter from Evangelist Graham commenting upon the great evangelistic campaign he is now conducting in Dallas, Texas, which he says is the greatest in his career, in which 25,000 people appear nightly at these great meetings.

We need a rebirth in spiritual thinking in America. Evangelist Graham is in the forefront in this evangelistic movement for a spiritual awakening in America. I include Billy Graham's letter in these remarks and also a news item from the Dallas Morning News, with reference to this great crusade.

Honorable Homer D. Angell,  
House of Representatives,  
Washington, D.C.

Dear Mr. Angell: You will be interested to know that here in Dallas, Texas, we have had the greatest evangelistic campaign of our entire career. Last week we averaged over 25,000 people a night, and last night we saw the great Cotton Bowl filled with 75,000 people. Fifteen hundred people made decisions for Christ and the church.

We had illustrious visitors from all over the world to come and see this great religious phenomena that has just taken place in this city. This evangelistic effort has lasted for over a month, and every night the crowds have been getting larger. I have never seen such spiritual hunger in my life.

The other night we were down in the small town of Tyler, Texas, and had over 20,000 in attendance. North, South, East, and West — there is a thirst and hunger after spiritual awakening.

I am more convinced than ever that the only hope of our Nation is a spiritual and moral awakening that will come about through a religious revival. I would appreciate your continued interest and prayers on our behalf as we continue day after day speaking to the multitudes.

Cordially yours,

Billy Graham.

*(From the Dallas Morning News)*

### GRAHAM FILLS COTTON BOWL

Evangelist Billy Graham filled the Cotton Bowl Sunday night, a roaring climax to his month-long crusade in Dallas.

Traffic jammed all streets leading to the bowl as the people of Dallas packed into what Graham called the largest single evangelistic audience in church history.

At least 75,000 persons came to hear the 34-year-old preacher. Although a few of the Cotton Bowl's 75,349 upper seats remained empty, many persons stood during the services, and others occupied folding chairs on the stadium turf.

Cotton Bowl parking employees closed several gates at 8:30 p.m. because of

parking congestion, and some late-comers drove away.

The audience was composed mostly of families. Many children sat on the knees of their shirt-sleeved fathers. They were cooled by fresh breezes as they listened to Graham's impassioned plea to make their peace with Christ.

As each person entered the stadium he was given a packet containing a match. And the most dramatic moment came when the handsome preacher asked that all stadium lights be extinguished.

"I am going to strike a match, which is only a small gleam of light," he said. "When all of you strike your matches, the light will become stronger, like the light of faith."

The darkened Cotton Bowl burst into a sea of gleaming lights as the thousands of matches were lighted. Graham called them "the symbolic fires of faith that must sweep the world."

His text was from Hebrews 9:27: "And as it is appointed unto men once to die, but after this the judgment." He spoke on the last roundup.

"When you come before God on Judgment Day, what kind of a brand will you wear at the last roundup? Will it be the brand of Jesus?" he asked his listeners.

"You can be a member of 10 churches and can have been baptized 1,000 times, but unless you have stood at the foot of the cross and asked Christ to forgive your sins, you are not ready for judgment."

At the end of the sermon 1,500 persons came forward to make their decisions for Christ.

Sunday's Cotton Bowl attendance pushed the 2-week revival total over the half-million mark, the largest attendance Graham has ever attracted.

In two weeks he has preached to an estimated 513,000 persons and has brought 4,891 persons forward to pledge for Christ. His previous two week high was an attendance of 384,000 persons in St. Louis, Missouri, in May.

Sunday night also smashed Graham's previous single audience record of 60,000, set in Houston's Rice Stadium June 1, 1952.

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# BOOK REVIEWS

## THE COMMENTATORS' STORY

By Upton Close ... Time For Truth Press, art covers, 40 pages, price 50 cents.

UPTON AND MARGARET (names by which Mr. and Mrs. Upton Close are affectionately known among their intimate friends), recently established residence in Palm Beach, Florida. Charles Davis, owner of WWPG, a local radio station, invited Mr. Close to give a weekly feature broadcast ... and it was agreed that the subject would be "The Commentators' Story," tracing the rise of various commentators to prominence and a discussion of their respective techniques.

Exceptional listener interest was manifested from the beginning. The text of the first talk, the foundational message, appears as the lead article of this Defender.

The second talk was on the subject, *The Influence of Commentators*, and it admitted that, "We commentators have not been all angels, and not many men will speak the truth to their own hurt."

Thereupon, Mr. Close made known his solid American position and showed how leftist propaganda is frequently mixed with the news so that listeners imbibe draughts of Socialism under a deceptive label. A contrast and comparison was drawn between two Uptons — Upton Close and Upton Sinclair.

"Upton Sinclair believed, as do all Socialists from pink to deep red, that government should play the part of father to the people. They are paternalists. That is directly opposed to the ideas of the men who founded our Nation and drafted its Constitution. These founders believed that government is the servant, not the father or master of the citizens."

The third talk was on the subject, *The Radio Voice of Internationalism*, and included a biographical sketch of H. V. Kaltenborn, explaining how and why this commentator once added the prefix "Von" to his last name (Hans

Von Kaltenborn) and later dropped it.

"H. V. Kaltenborn is aptly called 'the schoolmaster of radio.' The listener can almost see him wagging his finger as he talks in his high-pitched voice. He uses dynamic rushes of words. His disciple of the new generation is Morgan Beatty. HV's success on the networks has given internationalist internationalism its most pious and untiring voice on Radio."

The fourth talk was on the subject, *The Pioneers Meet Controversialism* and brought to light some of the pressure methods used in trying to intimidate and brow-beat commentators who had positive convictions and insisted on speaking them.

"I became what the smart subversives called a Controversialist (which I hope to explain later in this series) because I could not endure to see what was being done to my Country, after witnessing what had been done by Marxists to other countries."

Gabriel Heater is given a pat on the back in this chapter. "Gabe's complete disregard for consistency and logic has enabled him to go on year after year expressing the flash enthusiasms and indignations of most people ... I think people like Gabe because he is just as inconsistent as they are. No one hates him. He is a pleasant relief to millions."

The fifth talk was on the subject, *Careers by Smear* and fixed the spot-

light upon America's two most despicable character assassins.

"Two talkers made careers out of denunciation, alarm and sensationalism in the years after the Great Depression: Walter Winchell and Drew Pearson. They have very different backgrounds. But they are associated in the public mind because they have been mouthpieces for the same groups, and have used similar methods of sharp reporting and smear accusation.

"Of the two, Winchell, who grew up in vaudeville, and popularized gossip, has been a little more volatile; shown a little more adaptability; perhaps, been less cock-sure of himself.

"Drew Pearson is off his network crying 'unfair.' Walter was recently off for six months following the concentrated attack on him by the *New York Post* — whose editor Wechsler has been in running controversy with the McCarthy Committee. Walter W. was being taught by his own 'crowd' not to get too independent.

"But I have still to tell you the biggest episode in the careers of Pearson and Winchell — the story of the Sedition Trial of 1942 to 1946, which they sparked."

The sixth talk was on the subject, *Commentators Spark Legal Persecution* and brought the wartime Sedition Case into focus.

"For four years, all through World War II, the liberty, property and lives of thirty Americans were put in peril on trumped up charges, with crudely framed evidence, prosecuted by two United States attorneys who, when finally disgraced and fired went openly into the service of the Communist Party to fight the government which had employed them!"

"The commentators who turned themselves into bloodhounds for this perversion of justice were Drew Pearson and Walter Winchell."

The seventh talk was on the subject, *On With the Trial* and turned up the sordid, underneath side of the Case, exposed the groups responsible for it in the background and brought to light

## THE SEDITION CASE

The story of America's greatest legal battle exposing the inner workings of a plot to Sovietize the United States. More gripping than a novel. A book that enemies of the Republic — enemies within our gates, do not wish you to read and circulate among your friends. Prices: the copy \$1.25 or twelve copies \$10.00 postpaid.

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many heretofore unpublished facts. One of the victims of the persecution, George Deatherage, appeared on the program with Mr. Close.

"About mid-summer, 1944, an attorney for the defense, James Laughlin, asked Judge Eicher to impound all the files of the racist pseudo-religious organization which had been used by Bidle's men in the preparation of the indictments. This motion was promptly denied by the frightened judge, but it came too near to publicizing who were the real persecutors and prosecutors for their comfort . . .

"On September 8, 1944, Senator William Langer, always the champion of what are called 'minority causes,' took this legal persecution apart, showed that every step and procedure was un-American, and demanded its dismissal. On November 29, 1944, Chief Justice of the District of Columbia Supreme Court presided as usual. That night he died in his sleep, at his home in Alexandria, Virginia.

"Court had proclaimed a mistrial on December 7, 1944. Two years longer the shamed Department of Justice let the indictments hang, and then District of Columbia Court Chief Justice Bolitha J. Laws swung a gavel in Court. 'A travesty on justice!' he pronounced."

Mr. Close announced in his seventh talk that he expected to return to a lighter vein the next week . . . and that his subject would be *Does Elmer Davis really have a sense of humor?* But he was not permitted to speak again over the station.

The owner, Charles Davis, visited Mr. Close to say that he had been pressured and threatened with loss of advertising business by Jewish firms and individuals . . . and that he was "just a little fellow trying to get along."

Mr. Davis said that he personally wished to carry Upton Close broadcasts as a counterbalance to the left wing commentator Martin Agronsky (who speaks gutteral Brooklynese and continually attacks business and free enterprise), Elmer Davis and other near-Marxists carried daily as part of the ABC network.

He said that he discontinued Agronsky for a time . . . but the forces that

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F. M. KIDD

415 NORTH F ST. TULARE, CALIF.

were compelling him to take Close off had pressured the station to bring Agronsky back.

Mr. Davis was told how Richard Lloyd Jones, editor of the *Tulsa Tribune*, handled such intimidation. Jones told the delegation of Jewish merchants who waited on him: "Yes, I'll cancel your contracts at once! I'll announce to the public daily that you served me with a threat and list your names and businesses. I will not reaccept your advertising until you repudiate such un-American methods."

The Tulsa Jewish merchants were rocked back; begged time to consult in an anteroom. In a few minutes they returned to say: "Mr. Jones, this wasn't our idea on the start. We were just obeying our national officers. Since you take it this way, we will disobey them. Will you cancel out everything that has been said? (Most of them increased their advertising during the next few days!)"

Mr. Davis did not feel that he was strong enough to resist the pressure . . . and Mr. Close has not been heard again over his station.

The foregoing only summarizes "The Commentators' Story," giving a bare outline of the seven messages and the repercussions that followed their delivery. The reader will find the complete narrative to be most interesting and informative.

Mr. Close is not a man to take such an insult without standing his ground. Neither the station nor the Jewish groups responsible for this violation of free speech have heard the last of the matter.

The paradoxical fact exists that Jews were able to use the radio for fabricating the so-called Sedition Case — trying to imprison patriots for opposing Communism . . . and nearly a decade later, they are able to deny a national figure access to the air for the purpose of discussing the Case from an historical point of view.

"The Commentators' Story" is loaded with human interest and rivets the attention of the reader from the first page to the last. It is an enlightening and patriotic document of great importance. Every true American should be fortified with the information which it contains.

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#### LIGHT OUT OF DARKNESS

Philip R. Newell . . . Moody Press, cloth binding, 130 pages, price \$2.00.

THE AUTHOR has assembled a vast assortment of surprising and enlightening facts in support of the Genesis account of creation . . . to the discomfiture of those who have thought it popular to boast acceptance of the evolutionary hypothesis.

Scant reference is made to the claims of evolutionists, because Mr. Newell prefers to devote himself to a constructive discussion of scientific principles which undergird the Genesis structure. His whole approach is refreshing. Some of the information dispensed is new in evangelical Christian circles. Much research and originality of thought is reflected in these pages.

The key to the book's twelve chapters is found in the opening sentence of the Introduction: "The first chapter of Genesis is often referred to as an account of 'The Six Days of Creation.' Actually, however, only three of the six days — the third, fifth and sixth — were marked by strictly creative acts of God. The other three were characterized by restorative works, by means of which God was bringing order again into a scene of confusion and chaos."

Mr. Newell is the son of the late William R. Newell, famous author, lecturer and Bible teacher. "Light Out of Darkness" meets a need and will enjoy ready acceptance among Bible-believing Christians.

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# APPLES OF GOLD

WEALTH gotten by vanity shall be diminished: but he that gathereth by labour shall increase.

—*Proverbs 13:11.*

Nature forms us; sin deforms us; school informs us; but only Christ transforms us.

No position is so desperate that prayer cannot conquer.

The unspeakable Gift calls for spoken gratitude.

Those who will not be governed by God will be ruled by tyrants.

Anger is the wind that blows out the lamp of the mind.

The man who does not live up to his ideals soon finds that he has lost them.

The best place to find a helping hand is at the end of your arm.

The best way to keep your shirt on is to keep your sleeves rolled up.

The Christian life is a reproduction, not an imitation of the life of Christ.

The man who lives only to make money is the least estimable of mortals, but the man who lives to make joy for others is little lower than the angels.

When in doubt, try to calculate how much greater the other fellow's troubles are than your own.

—*George Horace Lorimer*

If you move, notify the Defender, giving both your old and new addresses.

Be hardy, but be not hard.

The man who lives close to God is never found bragging about his own holiness.

Keep your lips from useless words. Few words—much power! Practice silence, then when you speak your words will be potent.

The rich are not always godly, but the godly are always rich.

Evils in the journey of life are like the hills which alarm travelers on the road. Both appear great at a distance, but when we approach them we find they are far less insurmountable than we had conceived.

—*Colton.*

Fame is the scentless sunflower,  
With gaudy crown of gold;  
But friendship is the breathing rose,  
With sweets in every fold.

—*Oliver Wendell Holmes.*

A great man is great until he finds it out; then he is a danger and a nuisance.

You have to hatch ideas, and then hitch them.

—*Everson.*



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The liquor power will remain on top so long as liquor remains on tap.

The troubles of Rome, Greece and Egypt were not caused by whisky. There was no whisky in those days. The people drank only wine and beer.

Zeal without tolerance is fanaticism.

Irritation in the heart of a believer is always an invitation to the devil to stand by.

Anyone who stops learning is old, whether this happens at twenty or eighty. Anyone who keeps on learning, not only remains young but becomes increasingly valuable.

—*Bible News Flashes.*

Keeping away from the mire is better than washing it off.

I have never heard anything about the resolutions of the Apostles, but I have heard a great deal about the acts of the Apostles.

If a man empties his purse into his head, no man can take it from him. An investment in knowledge always pays the best interest.

—*Benjamin Franklin.*

Are you a pilgrim or a vagrant? A pilgrim is one who is traveling to a certain place. A vagrant is a mere stroller, with no settled purpose or goal.

—*T. C. Innes.*

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# FOREIGN MISSIONS



TWICE I have spent some time in the Holy Land. Within a few months Mrs. Turnbull and I expect to be there again, carrying the glorious Gospel to Arabic peoples for whom Christ died. Our mission is being planned in cooperation with the Defenders organization.

Many years have elapsed since I labored as a missionary in that part of the world. My term of service was cut short by the burial of a loved one. I have always wanted to return.

The Holy Land is earth's unique spot. For many Bible students it is the focal point of prophetic expectation, the corridor into which giant armies are expected to march as the curtain drops on the present age.

History is being written there of greater importance than in Korea, China or any other part of the world. A terrific storm may be gathering. No other area represents a greater missionary challenge.

The Gospel began at Jerusalem. Spiritual power was released that has conquered the hearts of millions. In planning to return, I feel that I am but paying loving tribute to stalwarts of the Faith who have gone before.

During my residence there, I found that Jerusalem warranted its reputation as the most interesting city in the world. I have had a look at Rome, Athens, Paris, London, Tokyo, Delhi, Cairo and other places. They were fascinating for their historical associations. But something made Jerusalem *different*. Jesus had been there!

Today there are two Jerusalems — the Old City, governed by Jordan, covering 250 acres, encircled by a stone wall 50 feet high, in which missionaries of the Cross are free to carry on work

## A TRIP TO JERUSALEM

JOHN R. TURNBULL, F.R.G.S.

for the One who lived and taught and died there.

The new modern section of the city is occupied by Jews of Israel. A gate and given line separates the two groups, between whom bad blood exists. The bitterness today, on the part of Arabs and Jews, is without parallel in the history of these ancient peoples.

But the Gospel, with its universal application to soul needs, transcends material barriers and sinks into the hearts of members of all races. Jesus loves sinners and blesses lives without regard for nationality.

### A SHORT TRAVELOGUE

Please come with me for a few minutes to the Old City as I knew it years ago. Well do I remember the day I first entered its gates.

With a group of missionary friends, we passed through Jaffa Gate where General Allenby had entered on foot. We strolled down David Street, pausing for a look at the Pool of Hezekiah through the rear window of a little shop. Small stores, no bigger than your pantry, displayed Oriental wares, choice fruits and groceries.

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The best grapes were from the Vale of Eschol near Hebron where the spies plucked big bunches to show Joshua. Neither Florida nor California can grow more luscious oranges than found in the Holy Land.

Crossing to the west side of the city, we pass under shadowed arches into the courtyard of the Temple grounds occupied by the Mosque of Omar. We tread upon stones of pavement touched by the feet of Jesus, before being pierced for us on a little hill yonder to the north, just beyond the city walls.

Seven times Jesus visited Jerusalem. We are reminded of these visits wherever we turn. The Pool of Bethesda is still there where He healed the impotent man. Just outside the walls, on the south side, is the Pool of Siloam, which reminds us of the beautiful story of the blind man's healing. (Dear Lord, open our eyes too, that we may see Thee in power and glory, and help us to witness to others with glowing hearts!)

The Temple grounds occupy an ancient historical site, as authentic as the Parthenon of Athens or St. Peter's in Rome. To this very place came Abraham four thousand years ago. In his day it was called Mount Moriah. David later stormed the place and took the stronghold from the Jebusites.

On that spot there has stood a succession of temples — the temples of Solomon, Ezra and Herod in turn, and others of less importance. As a boy, Jesus talked to the elders in the Temple of Herod, a gigantic structure of pure white marble trimmed with gold. There, too, in later years, He taught those who cared to receive His message.

Old Jerusalem is only about two and a half miles, if one measures its circumference by the great walls. I walked around the wall one night in the light of a full moon. It was a glorious experience, for by night the city is quiet and the unpleasant sights are blotted out. The mellow light of the moon outlined the beauty of the buildings but did not reveal the sordid state of the streets below.

(One's attitude toward life should be like that! Let the light of love screen out the unpleasant things and leave the beauty, during our earthly pilgrimage in earth's night time.)

Multitudes of devout people have journeyed great distances to see Jerusalem's places of Biblical interest. Mighty armies of Crusaders, with banners flying, went to the Holy Land to wrest it from non-Christian hands. The very word "Crusade" comes from a term that means Cross. But in their zeal to fight for the Cross, they forgot its true meaning. Some are making the same mistake today.

As we turn our faces again toward the Holy Land, it is our wish to be spiritually equipped to convey the real message of the Gospel ... knowing that if we properly exalt the Man of the Cross, He will draw precious souls to Himself.

#### THE TRIANGLE TRIP

Where would you like to spend your first Sunday evening in the Holy Land? Olivet? Very well!

As we cross the upper end of the Valley of Jehoshaphat the sun's late rays are broken and diffused by the higher hills that hem the city. It is evident that the time of sunset is approaching. A war cemetery with neat rows of headstones bids lighter thoughts to cease. We advance to a position among some olive trees directly opposite the Temple area.

What a panorama of sacred territory spreads before us to the west! In the center of the picture sits "Jerusalem the Golden" bathed in the brilliance of a dazzling sunset. The sacred city with its marvelous position, nestled among historic hills, bears out the eulogy of the Psalmist, that it is "beautiful for situation."

From Olivet we can see the top of a hill near Bethlehem, only five miles south of Jerusalem. Many happy Christmas carols have made dear to us the

"little town of Bethlehem." The fields where the shepherds watched their flocks by night are still there.

But sunset is coming apace and we turn our gaze to a little green hill nearby and in plain sight. You can see it clearly, beyond the northeast corner of the city wall. We stand in silence, thinking what happened there.

(Dear God, forgive us our pettiness, our neglect of others and for the selfish way we too often view life. Share with us something of the vision that prompted the great sacrifice made on that knoll. Help us to give as Jesus gave — ourselves.)

The sunset colors of orange, saffron and pearl are fading now, but the glory of Calvary will never be dimmed.

When I lived in Jerusalem, missionaries used to mention the drive to the Dead Sea, Jordan and Jericho as *the Triangle Trip*. The journey can be made by car in a half day and is a favorite trip in bad weather.

If it is raining in Jerusalem, you can be down in the dry Jordan Valley in an hour, away from the winter chills and damp, muddy streets. Herod the Great made similar use of the balmy Jericho climate.

At the foot of the Judean mountains we emerge upon a sparsely vegetated plain that slopes gradually to the Jordan River and the Dead Sea. This is the district where John the Baptist was trained. Jesus was tempted here. We leave the good road and follow the rough track to the north end of the Dead Sea. This Salt Sea or Sea of the Plain as it was called in olden times is about fifty miles long and ten wide. In shape it resembles a watermelon but I discovered by bitter experience, it does not taste at all like a watermelon.

To swim in the Dead Sea is a delight, for you cannot sink. I have stood on it and sat in it — but I would caution others against making the mistake that I made of putting my head in it.

When I got back to Jerusalem, my hair was sticky.

The more soap and water I used, the more it appeared that I was treating my scalp with an application of white tooth paste. Finally, two handfuls of cocoanut emulsion took the Dead Sea out of my hair. This body of water is a perfect picture of a man without a missionary vision, receiving freely, giving nothing.

#### WHERE WORLD SHAKING EVENTS OCCURRED

To the left of Calvary, sheltered in the bend of a ridge, is a beautiful garden shaded by all manner of trees and adorned with bright flowers.

In the face of the rock wall is a little door leading into the Tomb which Gordon, and many thousands of Christians since his time, believed to be the place where the body of our Lord was laid. Every flower of springtime whispers to us, "He is not here; He is risen."

Our road rounds the northeast corner of the city and descends rapidly down the edge of the Brook Kidron, across which Jesus led His disciples to Gethsemane. On our right, in the wall, is St. Stephen's gate through which the first Christian martyr is said to have been driven to his death.

Beyond that gate, inside the wall, the road is called Via Dolorosa in memory of the suffering Saviour Who walked over its cobblestones bearing the Cross for us. It passes the Roman Praetorium where the troubled Pilate exclaimed, "Ecco Homo" (Behold the Man), but stayed not to hear the answer to his question, "What is truth." Before him stood the Truth, Jesus.

As we move on, the east wall of Jerusalem seems to grow higher above us. The closed double arched entrance in the wall has a message for the Christian. This is the historic Golden Gate where Jesus entered the Temple area amid the joyous hosannas of the people.

#### BIBLICAL BACKGROUNDS

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The dome of the Mosque of Omar appears above the wall. The old gate is closed now with solid stone ... but we can open the gate to our hearts and give Him the daily hosannas which are His Kingly due.

We cross the Kidron Valley and only a neat fence separates us from the beautiful grounds of Gethsemane with aged olive trees and myriads of violets in bloom. Somewhere in this vicinity Christ agonized in prayer the night before Calvary. Here the battle was fought and won when He declared to His Father, "Nevertheless not my will but thine be done."

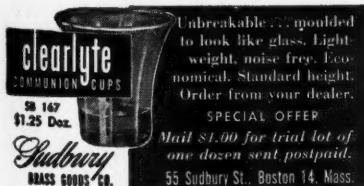
For two miles we follow the winding road at the base of Olivet until we enter Bethany. Here Jesus loved to rest in the home of Mary, Martha and Lazarus. From Bethany down to the Judean wilderness near the Jordan River our road resembles a corkscrew. We are bound for the lowest place on the planet. The Dead Sea is about thirteen hundred feet below sea level. Jerusalem is nearly three thousand feet above the Mediterranean, so our descent is rapid.

At the bottom of the first long declivity we come to the Apostles' Fountain, a spring correctly named. It is one of the few places on the Jericho road where one may find water to drink. In all probability Jesus and His disciples stopped here for refreshment on their tedious trip up from Jericho to Jerusalem.

Slowly and thoughtfully we turn back on the road leading from Jericho to Jerusalem. In imagination we join the group accompanying Jesus along the road, through the gorge, to meet death on Calvary for the sins of mankind.

He could find time, even under those circumstances, to pause in the home of Zacchaeus ... and enlighten him with eternal truths. How much more, methinks, now that He is risen, does He desire to abide with us!

I confess to a feeling of keen anticipation as plans are being made for my return to launch a new, dynamic missionary project in the Holy Land. The prayers of all who read these lines are solicited that divine guidance shall be realized, leading us step by step.



## NEW SEMINARY SCHOOL YEAR

THE 1953-54 school year of the Defenders Theological Seminary ... of Puerto Rico is starting as this *Defender* goes to press.

There are 26 students in the Freshman class. These, with the returning groups from the last two years, combine to make one of the largest enrollments of any year since the School was organized. The Seminary offers a three year course.

Young men, whose lives are dedicated to Christ, have been arriving at Rio Piedras for several days, from all parts of the Island. Other islands of the West Indies are also represented in the student body this year.

This means that Sponsors are needed on the home front, to make possible the education of these recruits for missionary service. Every student must have a supporter in the United States if he is to remain in the school. By this means the operating expenses are covered.

Graduates quickly find places to minister. Many have returned to their home communities and established Defender Churches. Experience has demonstrated the value of training native workers for the task of missionary evangelism. They do not have to spend years learning a language and acquainting themselves with the customs and ways of the people.

The Defenders organization has been working in the West Indies more than two decades. Soon after entering the

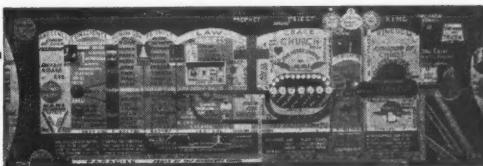
field, it became clear that the Pauline plan of organizing local Churches, under native leadership, was the ideal method. This approach presupposed the establishing of a school in which to train men and women willing to dedicate their lives to the cause of Christ.

Because of the poverty which exists in Puerto Rico, students are not able to finance their schooling. Their education must be underwritten by Christians residing in the United States. Friends who thus contribute to the support of students, for nine consecutive months, are known as "Sponsors."

Each Sponsor receives a photograph, biographical sketch and written personal testimony of his student, with regular reports of progress made in the class rooms. Sponsors are asked to pray daily for their students ... and students for their Sponsors.

By practicing economy, the Seminary is able to operate at a cost of \$17.50 per student, each month. This provides for such basic needs as food, dormitory accommodations, books and minor incidentals.

Several students do not have Sponsors and will have to be turned back unless immediate support is arranged. Sponsors are being sought to contribute \$17.50 a month (payments can be made in advance if preferable). Correspondence on this subject is earnestly solicited and letters may be addressed to: The Missionary Department, Defenders of the Christian Faith ... Wichita, Kansas.



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# SUNDAY SCHOOL

## LESSON NUMBER ONE

September 20, 1953

### PRACTICAL CHRISTIANITY

II Corinthians 7:6-7; 8:23;  
Titus 1:1-4; Chapters 2 and 3

**MEMORY TEXT:** "Let our (people) also learn to maintain good works for necessary uses, that they be not unfruitful." Titus 3:14.

#### (1) THE KEY WORD OF THE LESSON IS "TITUS."

Today's lesson is concerned with the practical side of the Christian life ... with *possession* rather than *profession* ... with practice rather than theory ... with translating confession into conduct, belief into being!

It is not enough to give assent to a set of Christian ideals. These beliefs must be built into character and given expression in the routine of daily living.

While Christians are *changed* men and women, different from their native surroundings, yet they are compelled to live in a world under the domination of Satan. In our Lord's priestly prayer (John 17:15-16), He recognized that His followers were not of the world, but refrained from requesting their release.

He prayed rather that they might have strength to resist the evil One. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world."

The odds are against the believer in this life. Satan is the god of the present age. "This world is no friend of grace." It is therefore necessary that the doctrines of the Faith shall be so embedded in the soul of the Christian as to find ready expression.

Titus emerges from the text of the present lesson as a man of many virtues. His exemplary conduct becomes a source of inspiration to all who would give practical application to professed Christian ideals.

Paul's epistle to Titus is believed to have been written from Corinth simultaneously with the first letter to Timothy. They are similar in content. Early Church fathers (Clement, Irenaeus,

Theophilus) accepted both documents as genuine.

Titus was a Greek and therefore a Gentile. (Galatians 2:1-3) He was converted by Paul. (Titus 1:4) He accompanied Paul as a delegate from the Church at Antioch, to Jerusalem, to help resolve the dispute regarding the circumcising of Gentile converts. (Acts 15:2)

This was a highly controversial question and marked a major turning point in Church history. The whole argument became personalized in Titus because of his nationality. When it was finally voted that he should *not* be circumcised, a permanent cleavage developed between the Church and Judaism.

It is probable that Titus was Luke's brother since neither are mentioned in the Acts, and the natural meaning of "the brother" in II Corinthians 8:18 would appear to be a reference to a blood relative of the gifted Gospel writer.

Titus was sent as Paul's personal representative to Corinth for the purpose of ironing out certain difficult Church problems. He was also charged with the responsibility of taking up a collection among the Churches for suffering saints at Jerusalem.

Dr. Charles Erdman says: "If the nature of tasks assigned is ever a compliment to the capacity of a worker, it is certainly such in the case of the missions which Titus was asked to accomplish."

Much is said about the good man in our lesson: "Comforted us by the coming of Titus." "Enquire of Titus." "Titus, mine own son after the faith."

#### (2) THE KEY VERSE IS TITUS 3:7.

"That being justified by his grace, we should be made heirs according to the hope of eternal life."

The word "That" is more perfectly

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translated, "In order that." The fourth and fifth verses, just above, explain the grounds on which twice-born believers become heirs of eternal life.

Grace is described as "the kindness of God, and his love toward man." The passage (verse 2), indicates that we should therefore be inclined to show kindness and love to our fellow men ... avoiding "malice and envy, hateful and hating one another."

The word "appeared" is used in the previous chapter to explain the coming of this grace, in the person of Christ, thereby making salvation possible. Grace *appeared*, in the person of the Son of God, on this earth.

We are recipients of salvation, "not by works done in righteousness" — not by any merit of our own, "but according to his mercy." The design of the Apostle here, is to fix the thought upon the unmerited favor of God to which salvation must be ultimately attributed.

Dr. Erdman says: "It is the purpose of God not only to deliver us from the bondage of sin and to grant us spiritual renewal, but also to make us partakers of His eternal glory, so that now we are not only justified by His grace but are also heirs of God and certain to realize the hope of life eternal."

This kind of knowledge, woven into the fabric of Titus' personality, explains the secret of his strength of character.

#### (3) THE KEY FACT IS: "CRETANS NEED CHRIST."

Paul and Titus visited the Mediterranean island of Crete together, where the latter remained in charge of a mission station. Ancient Crete possessed a hundred cities. It was an important place in apostolic times and carrying the Gospel there was a strategic move. In reality the Epistle of Titus was written to Cretans for delivery to the various Churches through their Pastor.

Cretans had a bad reputation. The classics abound with allusions to their untruthfulness. The natural bent of their conversation was toward falsehood. For this they were famous. Paul wrote Titus that, "The Cretians are always liars, evil beasts, slow bellies." (Titus 1:12)

Crete was a country without wild beasts. Paul was therefore using sarcasm to convey the idea that its human inhabitants supplied beastly traits of character.

In contrast to the lying and deceptive nature of those with whom Titus came in constant contact, Paul wrote that "God cannot lie." The hope of eternal life, mentioned here, sprang from an eternal purpose in which no error or falsehood existed.

In Titus, chapter 2, Paul outlines what should be the behavior of transformed Cretans — and for that matter, all transformed sinners. The Cretans are not all dead. They typify various kinds of people all about us. The greatest of all miracles is that by the power of the Gospel, bad human beings (Cretans) can be changed into good, holy, saintly followers of the Lord Jesus Christ.

#### LESSON NUMBER TWO

September 27, 1953

#### THE BASIS OF TRUE BROTHERHOOD

Book of Philemon

**MEMORY TEXT:** "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Galatians 3:28.

#### (1) THE KEY WORD OF THE LESSON IS "BROTHER."

There are three principal characters in the lesson for today: Philemon, a rich man of Colosse, the owner of a runaway slave; Onesimus, the slave who was found in Rome; and the Apostle Paul, the writer of the Epistle, himself a prisoner in Rome. It is generally believed that Philemon was a convert of Paul at Ephesus.

This wonderful little book, comprising only one chapter, has been called "the polite Epistle." It is couched in language courteous, gracious and sincere. Christians of our day will do well to cultivate, among themselves, the spirit which these 25 verses radiate.

Paul penned the document during his first imprisonment at Rome. It contains priceless teaching on (1) practical righteousness, (2) true Christian brotherhood, (3) mutual respect and (4) the acceptance of love as a guiding principle among believers.

This Epistle is closely associated with Colossians. Both were carried by the same bearer. The persons sending salutations are the same. Paul and Timothy are mentioned at the beginning of both. Paul is described as a prisoner in both books.

Hence it follows that Philemon was written at the same time and place as Colossians, namely, Rome, in about the

year A.D. 64. Philemon had a house large enough to accommodate the Colossian congregation for worship purposes. (verse 2)

It is not easy for us, in the twentieth century, to grasp the horror of human slavery as practiced in ancient Rome. Gibbons estimated, in his "Decline and Fall of the Roman Empire," that half the population were slaves. Human life was cheap. Gibbons says a slave could be bought for three shillings. Owners were incredibly brutal, while slaves, hopeless in their plight, became morally corrupt and in turn corrupted the youth of the Empire.

One writer tells how Emperor Augustus had a slave crucified to a ship's mast for killing a quail. Roman law relegated millions of these pitiful people to a sub-human status by decreeing that "The slave has no rights." Many bore brands in the face as cattle are branded today.

This explains the level on which Onesimus lived. But we cannot believe that Philemon was abusive to him. In some way he had wronged his owner and fled to Rome. There he met Paul and was won to Christ. The seed of the Gospel had no doubt been planted in his heart back in Philemon's household.

Paul's letter, in Onesimus' behalf, refers to him tenderly as "a brother beloved." It also contains two references to Philemon as "brother." Christ makes men brethren in spirit and principle, regardless of their material vocations.

We are not informed what was the result of this Epistle, so feelingly and delicately written by Paul's own hand ... but the outcome can hardly be doubted. As Chrysostom expresses it, Philemon must have been no Christian, nor even man, but a stone or a beast, if he did not grant Paul's requests.

#### (2) THE KEY VERSE IS PHILEMON 10.

"I beseech thee for my son Onesimus,

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mus, whom I have begotten in my bonds."

Here is an amazing statement. Paul actually calls an escaped slave, a wholly undesirable person judged by the standards and customs of the times, "my son, whom I have begotten in my bonds."

The word Onesimus means "profitable." "Which in time past was to thee unprofitable, but now profitable to thee and to me." (verse 11) Paul was a literary genius and we have here an interesting play upon words resulting from the definition of the slave's name.

Alexander Maclaren discusses the change in Onesimus' life as follows: "Christianity knows nothing of hopeless cases. It professes its ability to take the most crooked stick and bring it straight, to flash a new power into the blackest carbon, which will turn it into a diamond.

"Every duty will be done better by a man, if he has the love and grace of Jesus Christ in his heart. New motives are brought into play. New powers are given, new standards of duty are set up. Christ can make any man over again, and does so recreate every heart that trusts in him."

Christ makes all things new. Onesimus has experienced a complete change. He is a different man, a new man ... and since Christ has received him, you too, Philemon — you should also receive him!

#### (3) THE KEY FACT: UNION WITH CHRIST MAKES TRUE BROTHERHOOD POSSIBLE.

In his earnest plea that Philemon receive the returning slave, Paul deliberately places himself on the same level with Onesimus. "If thou count me therefore a partner, receive him as myself." The tenderest, fraternal relationship imaginable came to exist between Apostle and slave because both were in Christ. *This is the true basis of Christian Brotherhood.*

"... receive him ... Not now as a servant, but above a servant, a brother beloved." What enormous changes take place in human relationships when Christ assumes control!

This ideal commands itself to our thinking, but alas! the good word Brotherhood is being misused and abused. Certain organizations, prostituting it for propaganda purposes, dump a variety of non-Christian groups together and advocate observance once a year, of what they call "Brotherhood Week."

Many religious leaders, understanding the deception being perpetrated, are now becoming afraid to use the term. The Brotherhood of the National Conference of Christians and Jews, is *not* the Brotherhood of the New Testament.

Paul even goes so far as to assume obligations which Onesimus incurred. "If he hath wronged thee, or oweth thee ought, put that on mine account."

#### LESSON NUMBER THREE

October 4, 1953  
**A BETTER FUTURE WORLD**  
Gen. 1: Isa. 42:5-9; Mark 1:14-15;  
Luke 4:16-21; John 3:16-18;  
Rev. 21:1-5

**MEMORY TEXT:** "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them." Revelation 21:3.

#### (1) THE KEY WORD OF THE LESSON IS "KINGDOM."

The term "better world" is being used these days, by exponents of the "social gospel" and others who, relying upon humanly-invented panaceas, are trying to bring about a world change. Liberals will interpret today's lesson in a way to support their position.

Students of Bible prophecy know that a *better world* will be produced, not through an evolutionary process, but by an act of supernatural intervention ... namely, the return of the Lord Jesus Christ. This premise should be kept in mind as the lessons for the Last Quarter of 1953 open before us.

When the Scripture texts, comprising the present lesson, are placed end to end, they produce a line of thought that falls into five natural divisions:

(1) The world originally "very good," with man living in an unfallen state, later distorted and disfigured by sin. (Genesis 1)

(2) The promise of an eventual restoration whereby paradise lost would be regained. (Isaiah 42:5-9)

(3) The inauguration of the Kingdom of God on earth for the purpose of calling out individuals, whose regeneration typifies the future cleansing of the earth and all that is therein. (Mark 1:14-15; Luke 4:16-21)

(4) The love of God demonstrated for man regardless of his prevailing disobedience. (John 3:16-18)

(5) The assurance of a heavenly home for all the redeemed. (Revelation 21:1-5)

Commenting on the first verse of Genesis, Dr. J. G. Murphy says: "It assumes the existence of God; for it is He who in the beginning creates. It assumes His eternity; for He is before all things: and as nothing comes from nothing, He Himself must have always been."

"It implies His omnipotence; for He creates the universe of things. It implies His absolute freedom; for He begins a new course of action. It implies His infinite wisdom; for an order of matter and mind can only come from a being of absolute intelligence.

"It implies His essential goodness; for the Sole, Eternal, Almighty, All-wise and All-sufficient Being has no reason, no motive, and no capacity for evil."

Man, a unique creation, unlike the lower animal kingdoms, endowed with elements of free moral agency, transgressed moral laws and threw creation out of balance. In due time, God stooped low and became incarnate in a human body.

His kingdom was inaugurated on earth as part of a redemptive process destined to eventually take in all nature and human nature. "Jesus came into Galilee ... saying, the kingdom of God is at hand: repent ye, and believe the gospel." (Mark 1:14-15)

#### (2) THE KEY VERSE IS LUKE 4:20.

"And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him."

Jesus entered the synagogue at Nazareth on a Sabbath day. The time came for the reading of a lesson from the Prophets. He rose, indicating a desire to read, and the roll containing Isaiah was placed in His hands.

He permitted it to unwind from the cylinder. One after another, great passages describing His person and work, passed beneath His eye. The last group of Isaiah's writings was disappearing

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when He placed His finger on the words:

"The Spirit of the Lord God is upon me ... To proclaim the acceptable year of the Lord" —

And thereupon, Christ did an amazing thing! He stopped reading in the middle of a sentence. He broke Isaiah 6:2 in the middle. He did not finish reading the verse.

The unread balance stated, "and the day of vengeance of our God; to comfort all that mourn."

Why this strange act on His part?

The first part of the verse related to His first coming and was, at that hour, finding fulfillment. "This day," said He, "is this scripture fulfilled in your ears." The second part of the verse related to His second coming and was yet future.

This passage is important because it brings into focus the two climactic stages, in the development of a better world — the two advents of the Son of God.

#### (3) THE KEY FACT: GOD WILL MAKE ALL THINGS NEW.

An ultimate cleansing of this world is assured. Prophecy has so decreed. Restoration of nature to its original perfection ... and the restoration of human life to peace, plenty and righteousness will be fully realized.

The word "new" is used to convey this fact. "Behold the former things are come to pass, and new things do I declare." (Isaiah 42:9) "And he that sat upon the throne said, Behold, I make all things new." (Revelation 21:5)

In Matthew 19:28, Jesus speaks of a complete *regeneration*, at the time of His return, which Thayer defines as "that signal and glorious change of all things in heaven and earth for the better, that restoration of the primal and perfect condition of things which existed before the fall of our first parents."

In Hebrews 9:10, there is a reference to what is termed the *reformation*, meaning the restoring to original perfection that which became disorganized and discordant through sin.

In Acts 3:19 a word from the original text is translated *refreshing*, which anticipates a period of blessedness when the earth will be restored to its original beauty.

A better world is in the making, but those who think to produce it by human effort independent of God, through the United Nations or otherwise, are engaging in a futile and shallow form of optimism. The restoration for which the world pants, awaits the second coming of our Lord and Saviour Jesus Christ.

LESSON NUMBER FOUR

October 11, 1953

MAKING NEW MEN

Jer. 31:31-34; Matt. 5:1-10;  
Mark 7:20-23; John 3:3-5;  
I Peter 1:13-23

**MEMORY TEXT:** "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Ezekiel 36:27.

**(1) THE KEY WORD OF THE LESSON IS "NEWS."**

Today's lesson is concerned primarily with man's inner state, the condition of his heart. When Jesus preached the Sermon on the Mount, He not only gave the Church its Constitution ... but He also spoke a new religious language.

At the time, religion consisted of external observances and mere ceremonialism. It was something plastered, coated, over the outside of the man. He faced the task of taking religion from the outside and placing it on the inside.

The famous Sermon contained this clause: "Ye have heard it said, Thou shalt not kill ... But I say unto you, That whosoever is angry with his brother shall be in danger of the judgment."

In other words, the inner tendency of a man's nature toward evil does not have to manifest itself in a physical act to become sin. A man need not commit murder to be a murderer. To harbor murder in his heart is sufficient. He need not lie to be a liar. To harbor a lie in his heart is sufficient. He need not commit adultery to be an adulterer. To harbor lust in his heart is sufficient. Mark 7:21-23.

The inner nature must be cleansed, made over, fashioned according to a new moral pattern. This involves a supernatural operation in the soul.

Jeremiah's people were granted a new covenant, based upon individual (rather than collective) contact with God. Ezekiel 36:27. This was a spiritual transaction, foreshadowing the relation of the Holy Spirit to the believer in the age of Grace.

**(2) THE KEY VERSE IS JOHN 3:3.**

"Jesus answered and said unto him, verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

The necessity of the new birth grows out of the incapacity of the natural man to enter into the kingdom of God. However gifted, moral or refined, the natural man remains blind to spiritual truth and impotent to enter the kingdom; for he can neither obey, understand or

please God. (John 3:3-6; Psalms 51:5; Mark 7:21-23; I Corinthians 2:14; Romans 8:7-8; Ephesians 2:3.)

The new birth is not a reformation of the old nature, but a creative act of the Holy Spirit. (John 3:5; II Corinthians 5:17; Ephesians 2:10; Ephesians 4:24.)

Through the new birth the believer becomes a partaker of the life of Christ Himself. (Galatians 2:20; Colossians 1:27; I Peter 1:23-25; II Peter 1:4; I John 5:10-12.)

The same life that was quickened in the womb of the virgin, is deposited in the womb of the human heart through supernatural regeneration. Hence the words of our lesson text for today: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (I Peter 1:23)

**(3) THE KEY FACT: THE TWICE-BORN MAN IS A HAPPY MAN.**

The word "beatitude" does not appear in the Bible, but it is a custom to speak of Matthew 5:1-10 as containing the Beatitudes of Christ. The term is derived from the Latin word *beatus*, which accurately translated would read "happy."

Happy are the poor in spirit. Happy are the meek. Happy are the merciful. Happy are the pure in heart. Happy are the peacemakers ...

Happiness is God's will, the divine intention for human life. We are told in the Apocalypse that in the heavenly state, God shall "wipe away all tears." Sorrow and sighing are to be forgotten experiences of the past. Happiness becomes the permanent condition.

The word "happy" is a word full of sunshine, thrilling with music, brimming over with just what men are seeking after in a thousand false ways.

Happiness, contentment, soul rest and the peace which passeth understanding are not to be acquired through possession of *things*. The material world cannot give what it does not possess. The desired state can be realized only when the supernatural cleansing of the inner life becomes complete.

"Of what terrible things is the human heart the source! From self flow impurity, dishonesty, wickedness, knavery, deceit, lust, haughtiness, blasphemy, senselessness, and everything that is evil. These things are not put into us, but come out of us. The gift of Jesus' teaching on this subject is that the source of defilement is not outside of us. How could it be! What comes out of our hearts is of more consequence than what goes into our mouths. Then, let us pray, 'Create in me a clean heart, O God, and renew a right spirit within me.'"

—W. Graham Scroggie.

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